GERA
MEDITA
Writ ten orig
the Latine
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The 5th E

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Meditat. I.

Of true confession and ac-ledgement of sin.

Confession is to cure sin
A very present medicine.

HOly God, just judge, I [illegible] my sinnes are al-wayes in my sight, [illegible] I have them al-wayes in my mind [illegible] every day I think of the judgement, because [illegible] hangs over my head every hour [illegible] very day I think of the judgement [illegible] because *I must give an account for every day, in the day of judgement* [illegible] examine my life, and behold [illegible] altogether vain or profane [illegible] [illegible] are many of my [illegible] [illegible] more [illegible] [illegible] of all. [illegible]

life vain onely, but profane also, and ungodly: I finde in it nothing that is good: for though something in it may seem good, yet it is not truely good and perfect, because the contagion of originall sin and my corrupt nature hath polluted it. Holy Iob said, *I was afraid in regard of all my works.* If the holy man so complain, what shall the ungodly do? *All our righteousnesse is as the cloth of a monstruous woman.* If our righteousnes be such, what then shall our unrighteousnesse be? *If you shall do all things* (saith our Saviour) *which are commanded you, yet say, We are unprofitable servants.* If we are unprofitable when wee obey, surely wee shall become abominable when wee transgresse. If I owe my self unto thee, and all that I can, yea though I should not sin: what shall I be able to give unto thee, holy God, to redeem mee from sin? Our seeming righteousnesse, if it bee compared with the divine righteousnesse, is meere unrighteousnesse. A little [illegible] may shine in the darknesse [illegible] set in the light of the sun [illegible]. The wood not [illegible]

to the rule may appear [illegible]
but, if it bee applied to the [illegible]
found, by some eminent error [illegible]
where it is crooked. The [illegible]
the seal may appear perfect in the
eyes of the beholders, and yet it
may be much imperfect in the eye
of the artificer: Even so, that which
glittereth in the estimation of the
worker, is oftentimes base and lo
did in the discretion of him that
judgeth: for the judgements of God
are of one kinde, and the judge-
ments of men are of another. The
memory of many sins doth affright
me: and yet there are many more
that I do not know of. *Who knows*
how oft he offendeth? cleanse me, O
Lord, from my secret faults. I dare
not lift up mine eyes unto heaven,
because I have offended him which
dwelleth in the heavens. In earth I
finde no refuge: for what favour can
I expect of the creatures, when I
have offended the Lord of the cre-
tures? My adversary the devil ac-
seth me, and saith unto God, Thou
most just Judge, judge him to be
mine for his sin, that would not
thine by grace. He is thine by

ture, but he is mine by delighting in his sinnes. He is thine by thy passion, but he is mine by perswasion. He is disobedient unto thee, and obedient unto me. He received of thee the robe of immortality, and innocency: He hath received from mee the raggs of unrighteousnesse. Hee hath cast off thy cloth, and put on mine. Adjudge him therefore to be mine, and to be damned with mee. All the elements accuse me: The heaven saith, I have given thee light for thy comfort. The aire saith, I have given thee all manner of fowls to bee at thy command. The water saith, I have given thee divers kindes of fishes for thy meat. The earth saith I have given thee bread and wine for thy nourishment. And yet thou hast abused all these to the contempt and dishonour of our creatour: Therefore let all our benefits be turned to thy punishments. The fire saith, Let me burn him. The water saith, Let me drown him. The aire saith, Let me fan and winnow him. The earth saith, Let me swallow him up. And hell saith, Let me devoure him. *The holy Angels which*

Hugo.

L. 14.

were

were appointed by God to minister unto me in this life, and to be my consorts in the life to come, they accuse me: and by my sins I have deprived my self of their ministery in this life and hope of their fellowship in the life to come. The voice of God, that is, his divine law accuseth me. either I must fulfill it, or perish. To fulfill it, it is impossible: To perish everlastingly, it is intolerable. God the most severe judge, and most powerfull executour of his eternall law, accuseth me: Him I cannot deceive, for he is wisedome it self: From him I cannot fly, for he is power it self reigning every where. *Whither then shall I fly?* To thee ô Christ my alone Redeemer and Saviour. My sins are great indeed: but thy satisfaction is greater. My unrighteousnesse is great, but thy righteousnes is greater: I acknowledge: forgive thou. I set open: shut thou. I uncover: cover thou. In me there is nothing, but that which will condemne mee: In thee there is nothing, but that which will save me. I have committed many things, for which most deservedly I might bee condemned:

Psal. 1[illegible] 7 Au[illegible] upon[illegible] 23[illegible]

Thou haſt omitted nothing whereby I might bee ſaved. I heare a voice in the Canticles, which bids me hide my ſelf *in the clefts of the rock*. Thou art that rock, thy wounds are thoſe clefts of the rock: in them will I hide my ſelf againſt the accuſations of all the creatures. My ſins cry aloud, even unto heaven: but *thy blood, which was poured forth for my ſins, cries louder*. My ſins are ſtrong to accuſe me before God: but thy paſſion is of more force to defend me: The unrighteouſneſſe of my life is powerful to condemne me but thy moſt perfect righteouſneſſe is more powerfull to ſave me. I appeale therefore from the throne of thy juſtice to the thron of thy mercy: Neither dare I appear in iudgement, unleſſe thou interpoſe thy moſt holy merits betwixt mee and thy judgement.

Cant. 2. 14.

Heb. 12. 24.

Meditat. 11.

An exerciſe of repentance from the croſſe of Chriſt.

Thy Saviour on the croſſe did chooſe,
To ſave thy life, his own to looſe.

Bernard. BEhold thou faithfull ſoule the grief of him that ſuffered, the wounds

wounds of him that hanged, the tor-
ments of him that died on the crosse.
That head, at which the Angels
tremble, is crowned with thorns.
That face, which was most beautifull
above the sons of men, is defiled by
the spittings of the ungodly. Those
eyes, which were more bright then
the sunne, are darkened in death.
Those eares, which were wont to
hear angelicall praises, do ring now
with the proud speeches, and the de-
rision of sinners. That mouth, out of
which did proceed most divine ora-
cles; that mouth, which taught the
angels, hath no other drink but gall
and vineger. Those feet, which are
to be adored, are fastned with nails.
Those hands, which stretched forth
the heavens, are stretched forth on
the crosse, and nailed. That bodie,
which was the most sacred temple of
the deitie, is whipped, and wounded
with the speare: neither remains
there any part in him save onely a
tongue, and that, to pray for them
that crucified him. He that reigneth
with the father in the heavens, is
by sinners grievously afflicted on
the crosse: God dies upon the crosse

God ſuffers: God poureth forth his blood. Iudge the greatneſſe of the danger by the greatnes of the prize Iudge the danger of the diſeaſe by the value of the remedie. Surely thoſe wounds were great indeed, which could no otherwiſe be cured, but by the wounds of the living and quickening fleſh. Surely that diſeaſe muſt needs bee great, which could not be cured but by the death of the phyſician.

Conſider, thou faithfull ſoul, Gods moſt fierce anger againſt us. After the fall of our firſt father, the eternall, onely begotten, and well beloved ſon of God becomes ſuter unto his Father for us: And yet his anger was not turned away from us. Hee by whom the world was made, in-
1. Iohn 2. terceded for us, became our *advocate*, and took the cauſe of us miſerable ſinners upon himſelf: And yet his anger was not turned away from us. Our Saviour took upon him our fleſh, that by the glory of the divinitie, communicated unto the humanitie, he might expiate and purge our ſinfull fleſh: that by the ſaving vertue of his moſt perfect righteouſ-

nes

nes communicated unto our nature, he might wipe away that venemous qualitie of ſin which cleaveth to our nature, and in ſtead thereof confer grace unto us: And yet his anger was not turned away from us. Our ſins and the puniſhment of our ſins he taketh upon himſelf. His body is bound, whipped, wounded, pierced, crucified, buried. His bloud, like a dew, diſtilled moſt copiouſly down all his members at his paſſion. His moſt holy *ſoule is made ſorrowfull above meaſure, yea even unto death.* Mat. 26. 38. He feels the pains of hell. The eternall Son of God crieth out that he is forſaken of God. Mat. 27. 46. So great was his bloudy ſweat, ſo great was his anguiſh, that he which conforteth the angels, ſtood in need of an angel to comfort him. Luk. He dies who is the authour and giver of life to every living thing. *If this comes to paſſe in the green tree, what ſhall become of the dry wood?* Luk. 23. 31. If this comes to paſſe in the iuſt and holy, what ſhall become of ſinners? How ſhall God puniſh us for our own ſinnes, who is ſo wrathfully diſpleaſed with his own ſon for other mens ſins? If his ſon is

for

ſo grievouſly puniſhed, ſhall we his ſervants think to eſcape alwayes unpuniſhed? What ſhall the reprobate ſuffer, if ſuch be the ſufferings of his beſt beloved? If Chriſt departed not without a ſcourge, and yet came into the world without ſinne, what ſcourges do they deſerve which came into the world in ſin, live in ſin, and depart in ſin? The ſervant reioyceth, whileſt the ſon is in grievous dolour and pain; and that, for his ſin. The ſervant heapeth up the anger of God, whileſt the ſon doth thus labour to pacifie and appeaſe his Fathers wrath. Oh the infinite anger of God! Oh his unſpeakable furie! Oh the ineſtimable rigour of his iuſtice! He which is thus enraged againſt his onely and beſt beloved ſon, the partaker of his own eſſence; and that, not for any ſinne of his own, but becauſe he intercedeth for the ſervant: what will he do to the ſervant that perſevereth and continueth ſtill ſecurely in his ſins? Let the ſervant feare and tremble, and be ſorrowfull for his own merits, when the ſon is thus puniſhed, and yet not for his own. Let the

ſervant

ſervant fear, who ceaſeth not to ſin, when the ſon of God is thus afflicted for ſin. Let the creature fear, which hath crucified his Creatour. Let the ſervant fear, which hath ſlain his Lord. Let the ſinner and the ungodly fear, which hath thus tormented the pious and the godly. Beloved, let us heare his cries, let us behold his teares: he cries from the croſſe. Behold O man what I ſuffer for thee: I cry unto thee, becauſe I die for thee: behold the puniſhments that I ſuffer: behold the nails with which I am pierced, and ſee if any grief be like unto my grief. Although my outward grief bee thus great, yet my inward grief is more grievous, becauſe I finde thee ſo unthankfull. Have mercy, have mercy on us, thou whoſe propertie it is to have mercy, and convert our ſtony hearts unto thee.

Bernard his ſerm of the paſſion.

Meditat. III.

Of the fruit of true and ſerious repentance.

Our Saviour cry'd, Repent, repent,
As Iohn that 'fore our Saviour went.

THe foundation and beginning of holy life is ſaying repentance.

For

For where there is true repentance, there is remission of sinnes: And where there is remission of sinnes, there is the grace of God: and where there is the grace of God, there is Christ: and where Christ is, there is his merit: And where there is Christs merit, there is satisfaction for sins: And where there is satisfaction for sins, there is righteousnes: And where there is righteousnesse, there is joy and tranquillitie of conscience: And where there is tranquillitie of conscience, there is the holy Spirit: And where the holy Spirit is, there is the sacred and holy Trinitie: And where the holy Trinitie is, there is eternall life: Therefore where there is true repentance, there is eternall life. Where there is not true repentance, neither is there remission of sins, nor the grace of God, nor Christ, nor his merit, nor satisfaction for sins, nor righteousnesse, nor tranquillitie of conscience, nor the holy Spirit, nor the holy Trinitie, nor eternall life.

Why therefore do we defer our repentance? and why do we procrastinate it from day to day? To mor-

row

row is not ours, and to repent truely is not in our power: And in the day of iudgement wee muſt giue an account not onely for to morrow, but alſo for the preſent day. To morrow is not ſo certain, as the deſtruction of the impenitent is certain. God hath promiſed remiſſion to the repentant: but he hath not promiſed to morrow. There is no place for Chriſt his ſatisfaction, where there is not true contrition in the heart. *Our ſins do ſeparate betwixt God and us*, ſo ſaith the Prophet Eſay. And by repentance we return again unto him. Acknowledge and bewaile thy ſinnes: So ſhalt thou finde God in Chriſt appeaſed towards thee. *I blot out thine iniquities*, ſaith the Lord: Therefore our ſins are enrolled in the court of heaven. *Turn away thy face from my ſinnes*, begs the Prophet Therefore our iniquities are ſet in the ſight of God. *Be converted unto us O God*, prayeth Moſes: Therefore *our ſins do ſeparate us from God. Our ſinnes have anſwered us*, complaineth Eſay: Therefore they accuſe us before Gods iudgement. *Cleanſe me from my ſinnes*,

David: Therefore our sinnes appeare most foul and filthie in the
Psal. 41.4. sight of God. *Cure my soul, for I have sinned against thee,* prayeth the same David: Therefore sinne is the disease of the soul. Whosoever shall
Exod. 32. 32. sin against me, *I will blot him out of my book,* saith the Lord: Therefore for our sinnes are we blotted out of the book of life. *Cast mee not away*
Psal. 51. 11. *from thy face,* prayeth the Psalmist: Therefore for our sins God casts us off. *Take not thy holy Spirit from mee:* Therefore as Bees are driven away
Psal upon the 23. Ps. with smoak, and pigeons with ill savours: so by our sinnes is the holy Spirit driven out of the temples of our hearts. *Restore me the ioy of thy*
Psal. 51. 12 *salvation:* Therefore sinne doth torment the minde, and dry up the moisture of the heart. *The earth is defiled by the inhabitants thereof, which*
Isa. 24. 5. *have transgressed the law,* crieth Esay: Therefore sinne is a contagious
Psal. 130. 1 and infectious poison. *Out of the deeps have I cryed unto thee O Lord,* saith the Psalmist: Therefore our sinnes presse us down unto hell. We
Ephes. 2. 1 were sometimes *dead in our sinnes,* saith the Apostle: Therefore sinne

is

is the ſpirituall death of the ſoule. By mortall ſinne man loſeth God: God is the infinite and incomprehenſible good: Therefore to loſe God is an infinite and incomprehenſible evil. As God is the chiefeſt good, ſo ſin is the chiefeſt evil. Puniſhments and calamities are not abſolutely evil: for many times there comes good of them. Yea rather it appeares that they are good, becauſe they come from God who is the chiefeſt good; from whom can proceed nothing but that which is good. They were in the chiefeſt good, to wit, in Chriſt: And the chiefeſt good cannot partake in that which is evil truely ſo called: And moreover they leade us unto the chiefeſt good, that is, to *life everlaſting. Chriſt by his paſſion entred into his glory:* And ſo do Chriſtians *by tribulations enter into eternall life.* Therefore ſin is the chiefeſt evil, becauſe it withdraws us from the chiefeſt good. The nearer thou comeſt unto God; the further thou departeſt from ſin: the nearer thou comeſt unto ſin, the further thou departeſt from God. How ſaving therefore

Luke 24. 26.

Acts 14. 22.

is repentance, which withdraws us from sin, and brings us back again unto God! Sin is measured by the greatnesse of him that is offended: But him the heavens and the earth cannot contain: In like manner such is our repentance as he unto whom we return by repentance. The sinner is accused by his conscience, which he hath defiled; by the Creatour, whom he hath offended; by the sinnes which he hath committed; by the creatures, which he hath abused and by the devil, by whom he hath been seduced. How saving then is repentance, which frees us from such accusations! Let us make haste therefore, let us make haste to such a saving medicine for such a grievous disease. If thou repentest at thy death, thou dost not leave thy sins, but thy sins leave thee. Thou shalt scarce finde any one that repented truely at his death, unlesse it were the thief upon the crosse.

Auct. of Repentance.

Gen. 31. 41. *Fourteen yeares have I served thee*, said *Iacob* to *Laban it is time now that I should provide for mine own house:* And if thou hast served the world and this life so many yeares, is it not fit

fit that thou shouldest begin now to make provision for thy soul? Every day doth our flesh heap sin upon sin: Let the Spirit therefore every day wash them away by repentance. Christ died that sin might die in us: And shall we suffer that to live and reigne in our hearts, for the destroying whereof the son of God himself died? Christ enters not into the heart of man by grace, unlesse Iohn Baptist prepare the way by repentance. God poureth not the oyl of mercy, but into the vessel of a contrite heart. God doth first mortifie us by contrition, that afterwards he may quicken us by the consolation of the Spirit. He first leads us into hell by serious grief, that afterwards he may bring us back again by the taste of grace. Elias first heard a great and strong winde, overturning mountains, and cleaving rocks, and after the winde an earthquake; and after the earthquake there appeared fire. At length there followed a small and still voice. In like manner terrour goes before the taste of Gods love, and sorrow [illegible] fort. God bindes not up [illegible]

Bernard.

1. Sam. 6.

1 King. 11.

Ver. [illegible]

unlesse thou lay them open by confession, and bewail them. He covers not, unlesse thou first uncover. He pardons not, unlesse thou first acknowledge. He justifies not, unlesse thou first condemne thy self. Hee comforts not, unlesse thou first despair in thy self. This true repentance God by his holy Spirit work in us!

Meditat. IIII.

Of the name of IESVS.

Blessed, blessed name of Iesus who tormented was to ease us.

O Good Iesus be thou my Iesus: for thy holy names sake have mercy on me. My life condemnes me: but the name of Iesus shall save me: For this thy names sake, do unto me according to thy name: and seeing that thou art a true and a great Saviour, surely thou dost respect those that are sinners indeed, yea great sinners. Have mercy on me, O good Iesus, in the time of mercy, that I be not condemned in the time of judgement. If thou receive mee into the bosome of thy mercy, thou shalt have never the

lesse

leſſe room. If thou beſtow upon me the crumbes of thy goodneſſe, yet thou ſhalt want never the more: For mee thou waſt born, for mee Isa. 9. thou waſt circumciſed, to mee alſo thou art become a IESUS: How ſweet and delightfull is this name! For what is Ieſus, but a Saviour? and what harm can happen to thoſe that are ſaved? what elſe can we deſire, or expect beyond ſalvation? Receive me, Lord Ieſus, into the number of thy ſons, that together with them I may laud thy holy and ſaving name. Though I have loſt my integritie: yet thou haſt not forgotten thy mercy. Though I had power to loſe and condemne myſelf yet thou in thy mercie art more powerfull to ſave me. Lord do not thou ſo look upon my ſins, as to forget thy mercy: do not ſo ponder and weigh my offences, that they overpoiſe thy merit: do not ſo remember my wickedneſſe, as therefore to forget thy goodneſſe. Remember not thy anger againſt my guiltineſſe, but remember thy mercie towards my miſerie. Thou who haſt given me a minde to deſire thee, withdraw not

thy self from my desire Thou who hast shewed unto me my unworthinesse, and just damnation, hide not from me thy merit, and the promise of everlasting salvation. My cause is to be tried at the heavenly tribunall, but this is my comfort, that in the court of heaven thou hast assigned unto thee the name of a Saviour; for that name was brought down
Luk. 2. 21. from heaven by an angel. O most mercifull Iesus, to whom wilt thou be Iesus, if not to miserable sinners that seek thy grace and salvation? They that trust in their own righteousnesse and holinesse, seek salvation in themselves: but I flee unto thee my Saviour; for I finde nothing in my self worthy of eternall life. Save the condemned: shew mercie to the sinner: justifie the unrighteous: absolve the accused. Thou Lord
Iohn 14. 6. art truth, thy name is holy and true. Let thy name also become true in respect of me, and become thou my Iesus and Saviour. Be thou unto me Iesus in this present life, be thou unto me Iesus in death, be thou unto me Iesus in the last judgement, be thou unto me Iesus in the life which

is

is everlasting. I know thou wilt sweet Iesus: for as thou art immutable in thy essence, so also thou art immutable in thy mercy. Thou wilt not change thy name, Lord Iesus, for my sake alone, who am a miserable sinner: Yea rather thou wilt become my Saviour; For thou dost not cast out him that commeth unto thee. Thou that hast given me a will to come unto thee, grant also unto me that coming I may be received: For *thy words are truth and life.* Let the propagation of originall sin within me condemne me; yet thou art my Iesus. Let my conception in sin condemne me: yet thou art my Iesus. Let my forming in sin and under the curse condemne mee: yet thou art my Saviour. Let the corruption of my nativitie condemne me: yet thou art my Saviour. Let the sins of my youth condemne me: yet thou art my Iesus. Let the course of my whole life, defiled with most grievous sinnes, condemne me: yet thou art still my Iesus. Let death the just punishment of my many and grievous sins & offences condemne me yet thou art my Saviour. Let me

Iohn 6.

severe sentence in the last judgement condemne me: yet thou art my Iesus. *In* me is sinne, reprobation, damnation: In thy name is righteousnesse, election, salvation. I was baptized in thy name: I believe in thy name: *In* thy name will I die: In thy name will I rise again: *In* thy name will *I* appeare in judgement. *In* this name are all good things prepared for us, and shut up as it were a treasure; So much are they diminished, as my diffidence is increased: which that it may be far from me; *I* beseech thee by this thy name, good Iesus, that for my sin and unbelief I be not damned, whom by thy precious merit and saving name thou wouldest have saved.

Meditat. V.

An exercise of faith from the love of Christ in the agonie of death.

The grace of Iesus Christ to me Is th' onely true felicitie.

See Lord Iesus, how injurious I am to thy passion: my heart is vexed, and my soul is very sorrowfull, because I have no good works of mine own, because I have

rites: when as thy passion is my action, thy works my merits. I am injurious to thy passion, when as I seek for the supplement of my works whereas it is in it self all sufficient. If I should finde righteousnesse in my self, thy righteousnesse would profit me nothing, or else I should not so much desire it. If I seek for the works of the law; by the law shall I bee condemned: but I know that now I am no longer under the law, but under grace. I have lived wickedly, *I have sinned, holy Father, against heaven and before thee, I am not worthy to be called thy sonne,* yet thou wilt not refuse to [illegible] thy servant. Deny me not, I pray thee, the fruit of thy passion: let not thy bloud wax barren, but let it bring forth fruit, and deliver my soul. My sins have alwayes lived in my flesh: but I intreat thee, let them at length die with me. Hitherto the flesh hath alwayes ruled over me, but let the Spirit at length triumph: Let the outward man be subject to corruption and worms, that the inward man may be glorified. Hitherto I have alwayes given way to the suggestions of the devil; but

Luk. 15.

grant hereafter, I beseech thee, that
Rom. 16. 20. I may trample them under my feet. Satan is ready at hand to accuse me; but hee hath nothing in mee. The sight of death affrighteth me; but death is the end of my sins, and the beginning of an holy life. Now at length shall I be able perfectly to please thee, O my God: Now at length shall I be confirmed in goodnesse and vertue. Satan terrifieth me with my sins, but let him accuse
Isa. 53. 4. him which took upon him my infirmities, whom the Lord hath smitten for my sins: The debt which I owe is great indeed, and I cannot pay any part thereof: but my trust is in the riches and bounty of him that hath undertaken the payment. Let him discharge mee, who hath made himself suretie for me: Let him pay for me, who took my debt upon himself. I have sinned, O Lord, and my sinnes are many and grievous: but this horrible sinne I will not commit, to make thee a liar, who by thy words, works, and oath dost testifie that satisfaction is made for my iniquities. I am not afraid by reason of my sins: for thou art my righteousnesse. I am

afraid by reason of my ignorance: for thou art my wisedome. I am not afraid of death: for thou art my life. I am not afraid of my errours: for thou art my truth. I am not afraid of corruption: for thou art my resurrection. I am not afraid of the sorrows of death: for thou art my joy. I am not afraid of the severitie of judgement: for thou art my righteousnesse. Distill upon my withered soul the dew of thy grace and quickening consolation. My spirit waxeth dry: but it shall shortly reioyce in thee. My flesh doth languish, and is withered: but it shall shortly bud forth. I am subiect to corruption: but thou shalt deliver me from corruption: for thou hast delivered me from all evils. Thou hast created me: How then can the workmanship of thy hands be dissolved? Thou hast redeemed me from all mine enemies: How then can death have rule over me? Thou hast bestowed thy body and bloud, and all that thou hadst, yea even thy self for my salvation: How then shal death withhold them which thou hast redeemed with so precious a ransome? Thou, Lord Iesus, art righteousnesse it self: so then

1. Cor. 30.

my ſins cannot prevail againſt thee. Thou art life it ſelf, and the reſurrection: So then my death cannot prevail againſt thee. Thou art God: Therefore Satan cannot prevail againſt thee. Thou haſt given me the earneſt of thy Spirit: in that do I glorie, in that do I triumph, and am fully perſwaded, without doubting, that I ſhall be admitted to the marriage of the lambe. Moſt dear bridegroom, thou art my wedding garment, which I put on in baptiſme: thou ſhalt cover my nakedneſſe, neither wil I ſow the ſupplement of my righteouſneſſe to this moſt precious and beautifull garment. What is mans righteouſneſſe, but the cloth of a menſtruous woman? How then can I dare to patch that moſt precious garment of Chriſts righteouſneſſe with this abominable rag? In this garment will I appeare before thy face in iudgement, when thou ſhalt iudge the world in righteouſneſſe and equitie: In this garment will I appeare before thy face in the kingdome of heaven: This garment ſhall cover my confuſion and reproach, that no man remember any more for ever: there ſhall

2. Cor. 1. 22.

Rev. 19. 7

Gal. 3. 27.

Iſa. 6. 4. 6.

Acts 17. 31.

peare glorious and holy in thy sight And this my flesh, this my body shal bee arraied with beatificall glory, which shall be everlasting, and without end. Come Lord Iesus and whosoever loveth thee let him say, *Come.* Rev. 22.

Meditat. VI.

Consolation for the penitent, from the crosse of Christ, gathered chiefly out of Anselm.

Christs crosse my crown I do esteem,
Whats'ever heathen men do deem.

ALl the glory of the godly consists in the ignominie of the Lords passion: All the rest of the godly consists in the wounds of our Saviour, our life in his death, our glory in his exaltation. How great is thy mercy, O heavenly father and Almighty God! Of my self I could offend thee, but of my self I could not appease thee: Thou therefore in Christ dost reconcile me unto thee. Behold therefore holy God, the holy pledge of his flesh, and forgive the guiltinesse of my flesh. Have respect unto what thy Son hath suffered for mee, and forget what thy wicked servant hath done against thee: My flesh doth provoke thee to Bernar.

anger: Let the flesh of Christ, I beseech thee, move thee to mercy. It is much that my wickednes hath deserved: but it is much more that the holinesse of my redeemer hath merited. Great is my unrighteousnes, but much more great is the righteousnes of my redeemer. For, as much as God is higher then man, so much is my wickednes lower then his goodnes, both in quality and quantitie. I am wholly thine by condition, grant also that by love I may bee wholly thine. Thou that makest me to ask, make me also to receive; Thou that granteſt unto me *to seek* grant unto mee also *to finde*; Thou that teachest me *to knock*, open unto me when I knock. To desire, I have from thee: Let me have from thee also to obtain. *To will*, *I* have from thee: Let me have from thee *to do* also. Holy God, iust judge! If my sins be concealed, they are uncurable: if they be seen, they are detestable: they do burn me with grief, and do much more terrifie me with fear. Do not withhold, *I* pray thee, thy true mercy where thou findest so true miserie. Great is the sin which thou findest here, but let thy grace bee

Mat. 7. 7.

Mat. 7. 7.

Phil. 2. 13.

greater

greater and more plentifull. Holy Father, poure not I beseech thee thy wrath upon me, seeing that thou hast smitten thy Son for me.

O holy Iesus, deliver me from the wrath of God, thou that didst take it upon thy self for my sake upon the crosse. O holy Spirit, protect me by thy consolation against the wrath of God, thou that in the gospel hast declared mercy to the contrite and penitent. O holy God and iust judge I finde no place to flie unto from the presence of thy wrath: *If I ascend up into heaven, thou art there: If I descend into the deep, behold thou art there also: If I take the wings of the morning, and dwell in the utmost parts of the Sea, there also shall thy hand leade me, and thy right hand lay hold on me.* Unto Christ therefore will I flee, and hide my self in his wounds. O mercifull God, behold the bodie of thy Son wounded in every part, and look not upon the wounds of my sins. Let the bloud of thy Son wash me from all my spots. Heare his most ardent prayers offered unto thee for the salvation of the elect. O holy God and iust judge my life affrights me. for if it be exactly

Psal. 138. 8. 9. 10.

Anselm.

actly examined, it is either sin, or barrennes. And if there seem to be any fruit in it, it is either counterfeit, or imperfect, or some wayes corrupted; so that it cannot please thee, yea it must needs displease thee Truely, all my life is either sinfull and damnable, or unfruitfull and contemptible. But why should I separate unfruitfull and damnable? Certainly, if it bee unfruitfull, it is
Mat. 10. damnable: for *every tree that bringeth not foorth good fruit, is hewen down and cast into the fire.* Not only the tree that bringeth forth ill fruit is cast into the fire, but that also which bringeth forth no fruit. The
Mat. 25. 41. goats affright me, for they were set on the left hand of the Iudge, not because they did any evil, but because they did no good. To the hungry they gave no meat: To the thirstie they gave no drink. Therefore thou withered and unfruitfull tree, which hast deserved everlasting fire what wilt thou answer in that day when thou shalt give account for all the time spent in this life even to the twinkling of an eye? An hair shall not perish from thy head, nor a moment from time. O the straits!

On

On this side shall bee thy sins accusing: On that side iustice terrifying Underneath thee the horrible pit of hell gaping: Above thee the angry iudge condemning: Within thee thy conscience burning: Without thee the world flaming. *The iust man shall scarce be saved*: Whither then shall the sinner thus taken unawars betake himself? To lie hid, it is impossible: to appear it is intolerable. 1. Pet. 4. 18.

From whence then shall I seek for the salvation of my soul? from whom shall I seek counsell? Who is hee that is called the Angel of great counsell? It is Iesus: He is the iudge between whose hands I tremble. Fear not then, O my soul, bee comforted, despair not: Hope in him whom thou feareſt, betake thy self unto him from whom thou hast fled. O Iesus Christ, for this thy names sake do unto me according to thy name. Looke upon mee miserable man, that call upon thy name: If thou receive me into the most ample bosome of thy mercy, thou shalt no whit bee straited. It is true, O Lord, my conscience hath deserved damnation, and my repentance is not sufficient for satisfaction: But Bern.

it is moſt certaine, that thy mercie is greater then my offence. *In thee,* Pſal. 31. 1 *O Lord, do I put my truſt, let mee never be confounded.*

Meditat. VII.

Of the fruit of the Lords paſſion.

My hope on Chriſt is fixed ſure,
who wounded was my wounds to cure

Bernard upon the paſſion. AS often as I think of the Lords paſſion, *I* preſume much of the love of God and the forgiveneſſe of my ſins. He bowes down his head to kiſſe mee: Hee ſtretcheth forth his armes to embrace me: Hee openeth his hands to give unto me: He openeth his ſide that *I* may ſee his heart flaming with love: Hee is lifted up from the earth that he may draw all unto him: his wounds are blew with griefe, and ſhining with love: Therefore by the opening of his wounds we ought to enter into the ſecrets of his heart. With him there is moſt plenteous redemption, becauſe his bloud diſtilled not downe drop by Bernard. drop, but flowed moſt plenitfully from five partes of his bodie: As the grape caſt into the winepres is ſqueezed, and poureth forth liquour on every ſide: So the fleſh of Chriſt being preſſed with the weight

of Gods anger, and our sins doth on every side poure forth the liquour of bloud. When Abraham would have offered his Son for a sacrifice, the Lord said, *Now I know of a truth that thou loveſt me:* Do thou likewise acknowledge the infinite love of the eternall Father, in that he would *deliver his only begotten Sonne to death for us. He loved us when wee were his enemies*: And can he forget us when we are reconciled unto him by the death of his Sonne? Can hee forget the precious bloud of his Son when as he telleth the teares and the steps of the godly? Can Christ in his life forget those, for whom hee was willing to undergo death? Can hee in the time of his glory forget those, for whom he suffered so great torments? Consider thou faithfull soul, the manifold fruits of the Lords passion. Christ poured forth for us a bloudy sweat, that in the agonie of death a cold sweate might not oppresse us. It was his pleasure to wrastle with death, that we might not faint in the agonie of death. It was his will to suffer most grievous anxietie and sorrow even unto death, that hee might make us

Gen. 22. 12.

John 3 16

Rom. 5. 8

Pſal. 56. 8

partakers of everlasting joy in the heavens. He would be betrayed with a kisse, which is a signe of friendship and good will, that he might blot out the sinne by the which Satan betrayed our first parents under the colour of friendship. He would bee apprehended and bound by the Iews that hee might set us at libertie which were bound in the chain of our sins, and subject to be cast into everlasting damnation. He would begin his passion in the garden, that he might purge away sinne which took its beginning in the garden of paradise. He would be comforted by an angel, that he might make us angels fellows in the heavens. He was forsaken of his own disciples, that he might glew unto himself us, who had most shamefully revolted from God. Before the councel he was accused by false witnesses, that Satan might not accuse us by the law of God. He was condemned on earth, that wee might bee absolved in heaven. He that committed no sin was speechlesse, that we might not in the day of judgement be strucken dumbe by reason of our sinnes. Hee was willing to bee buffetted, that wee

might be freed from the ſting of conſcience and buffettings of Satan. He ſuffered himſelf to be mocked, that we might inſult over Satan the inſulter: His face was covered, that hee might remove from us the vail of ſinne by which wee were hindred that we could not behold the face of God, as being involved in damnable ignorance: He would bee diſrobed, that hee might reſtore unto us the robe of innocencie, which wee had loſt by ſinne: Hee was pricked with thorns, that he might cure the compunctions of our hearts: Hee underwent the burden of the croſſe, that he might take from us the burden of everlaſting puniſhment: *Hee cryed out that hee was forſaken of God*, that he might purchaſe for us an everlaſting habitation with God: He thriſted on the croſſe, that he might merit for us the dew of Gods grace and free us from everlaſting thirſt: He would bee ſcorched in the fire of Gods anger, that he might free us from the fire of hell. Hee ſtood as guiltie, that he might abſolve us. He was condemned, that we might bee delivered from condemnation. He was ſcourged by the hands of the

Mat. 27.

unrighteous, that he might free us from the scourges of the devil. Hee cried out for grief, that hee might preserve us from everlasting exclamation. He poured forth teares, that he might wipe away teares from our eyes. He died, that wee might live. He felt the pains of hell, that wee might never feel them. He was humbled, that so hee might cure our sinfull tumour. He was crowned with thorns, that he might merit for us a celestiall crown. He suffered of all, that he might save all. His eyes were darkened in death, that wee might live in the light of celestiall glory. He suffered ignominie and reproaches, that wee might heare the angels sing chearfully in heaven. Despair not then, O faithfull soul: An infinite good was offended by thy sins, and an infinite price is payed for them. Thou shouldest have been condemned for thy sinnes: But the Son of God took upon him the sins of the whole world, and was condemned for them. Thou deservedst to bee punished for thy sinnes: But God hath punished them alreadie in his Son. The wounds of thy sins are great, but the Balsame of Christs

blood

bloud is more precious, and of vertue to cure them. Moſes pronounceth thee curſed, becauſe thou haſt not kept all that was wrote in the book of the law: But Chriſt was made the curſe for thee. In the court of heaven there is an hand-writing againſt thee: But Chriſt hath cancelled that with his bloud. Let thy paſſion therefore, O Chriſt, be my laſt refuge! Deut. 27. 26.

Meditat. VIII.

Of the certainty of our ſalvation.

My hope ſhall never be confounded. Becauſe my hope on Chriſt is grounded.

WHy art thou troubled, O my ſoul, and why doſt thou [illegible] doubt of the mercy of GOD? Remember thy Creatour: who created thee without thee? *Who formed thy body in ſecret in the lower parts of the earth?* Who took care of thee when thou waſt not? Will not he have care of thee, now having made thee after his own image? I am the creature of God, to the Creatour do I convert my ſelf: Though my nature be infected by the devil, though it bee wounded by theeves, that is by my ſins, yet my Creatour lives

Hee which made me, can also renew me: Hee which created me without any evil, can take all evil from me, whatsoever hath entred into me by the suggestion of the devil, by *Adams* prevarication, by my own action, yea though it hath over-run my whole substance: Therefore my Creatour can reforme me, if so bee that it stands with his good pleasure and will: And certainly he will, for whoever hated his own workmãship Are we not before him like clay in the hands of the potter? If he had hated me, certainly he would never have created me, when I was nothing

1. Tim. 3. 10. *He is the Saviour of all men, but especially of them that beleeve.* He created mee wonderfully, but he redeemed me more wonderfully: It never appeared more plainly that he loved us, then in his wounds and passion. Surely he is truely beloved, for whose sake the only begotten Sonne of God is sent from the bosome of his Father: If thou didst not desire my salvation, Lord Iesus, why didst thou descend from heaven? But thou didst descend upon earth, to die on the crosse. God, to redeem a servant

Bernard.

Clem. Alex.

Rom. 8. *spared not his own Son.* Therefore assuredly,

assuredly, God loveth man with a wonderfull love, seeing that he hath delivered up his Son to be afflicted, slain, and crucified for the redemption of man. Very dear, and very great was the price of our redemption: Therefore great and deare is the mercy of our Redeemer. It might seem to some that God loves his adopted sonnes, as dearely as his only begotten Son: For that on which we bestow any thing, is dearer then that which we bestow: that he might make us his adopted sons, he spared not his naturall and coessentiall Son It is no wonder then if he hath prepared for us mansions in his heavenly house, seeing that he hath given us his own Son, in whom is the fulnesse of the divinitie. Certainly, where there is the fulnes of the divinitie, there is also the fulnes of life and glory everlasting: But if hee in Christ hath given unto us the fulnes of life everlasting, how shall he deny unto us a little particle thereof Assuredly our heavenly Father loveth us his adopted sons with exceeding great love, seeing he hath delivered up his only begotten Son for us. Assuredly, the Son embra-

1. Pet. 1. 18.

Iohn 1.

us with exceeding great love, seeing that hee hath delivered up himself for us. To make us rich, he endured extream povertie: for he *had not* Mat. 8. 20 *where to lay his head.* To make us the Sons of God, hee is made man: neither doth he neglect us now, having finished the work of our redemption, but Rom. 8. 34. *still interceedeth for us*, sitting at the right hand of the divine Majestie. What thing is there necessary for my salvation which hee shall not obtain, seeing that he hath bestowed himself to merit salvation for me? What will the Father deny unto his Son who *became obedient* Phil. 2. 8. *unto him unto death, even the death of the crosse*? What will the Father deny unto his Son, seeing that long ago he hath accepted the price of our redemption paid by him? Let my sinnes accuse me, yet in this my Mediatour do I trust: He which excuseth me, is greater then he that accuseth me: Let my weaknesse affright me, yet in his strength will I glory: Let Satan accuse me, if my Mediatour excuse me: Let heaven and earth accuse me, and my iniquities prove me guilty; it is sufficient for me that the Creatour of heaven

and

and earth, and righteousnesse it self doth intercede for me. The sufficiencie of my merit is to know that my merit is not sufficient: It shall be sufficient for me to have him propitious, against whom only I have sinned: Whatsoever hee hath decreed not to impute, shall bee as if it had not been: Neither doth it trouble me that my sinnes are both grievous and divers, and often repeated: For if I were not burdened with sinnes, what need I desire his righteousnesse? If I had no disease what need I implore the help of the physician? He is the Physician, he is the Saviour, he is righteousnesse [illegible] self, he cannot deny himself: I am sick, I am condemned, I am a sinner, I cannot deny my self. Have mercy on me, O thou my Physician, my Saviour, and my righteousnes! Amen.

Kernar[illegible]

Au[illegible]

1. Cor. 30.

Meditat. IX.

That God alone is to be loved.

By love cleave fast to God above:
For nought on earth deserves thy love.

RAise up thy self, ô faithfull soul and love that chief good in whom are all goods, without whom there is no other true good. No [illegible]

ture can satisfie our desire, because no creature is perfectly good, but only good by participation. Some current of good doth descend upon the creature from the Creatour, but the fountain is still in God: Why therefore should we forsake the fountain, and follow the current? All good in the creatures, is but the image of that perfect good which is in God, yea which is God: Why therefore should we lay hold on the image, and let go the thing it self? *Noahs* Gen. 8. 9. *dove could not finde on the moveable waters where her foot might rest:* Even so our soul amongst all sublunary things cannot finde out which can fully satisfie her desire, by reason of their inconstancy and frailtie. Doth not hee wrong himself which loveth any thing unworthy of his love? Now the soul of man is more noble then all the creatures, because it was redeemed by the passion and death of God: Why therefore shold it love the creatures? Is it not contrary to that majestie unto which God hath exalted the Saints? Whatsoever we love, wee love either for power, or wisedome, or beauty: And what is more powerfull then God?

what

what is more wise then God? what is more beautifull then God? All the power of earthly kingdomes is from him, and under him: All the wisedome of men compared with the wisedome of God is foolishnes: All the beauty of the creatures compared with the beauty of God, is deformity. If some powerfull king should treat by messengers with a virgin of mean rank and condition concerning marriage should shee not doe foolishly in neglecting the king, and setling her affection upon the messengers the kings servants? So God by the beauty of all the creatures desires to call us unto him, and invite us to love him: why therefore should our soul, which Christ would have to be his spouse, cleave unto the creatures the messengers of this spirituall marriage? The creatures themselves cry, Why do ye cleave unto us? why do ye place the end of your desire in us? We cannot satisfie your appetite: Come ye rather to the Creatour of us both. From the creatures we can expect no reciprocall love: The creatures did not begin first to love us: But God, who is love it self, cannot but love those that

that love him: Yea he prevents our desires and our love, by loving us first: How greatly then is God to be loved, who in the first place hath loved us so greatly! He loved us when as yet we were not: For it was the love of God that we came into this
Rom. 5. 10 world. *He loved us when we were his enemies:* For it was his mercy and his love that he sent his Son to bee
8. our redeemer. He loved us when we were fallen into sin: For it is his love that hee doth not presently deliver us to death in our sins, but still expects our conversion. It is his love that beyond our merits, yea contrary to our merits, hee translateth us to the celestiall palaces. Without the love of God thou canst never come to the saving knowledge of God: without the love of God all knowledge is unprofitable, yea hurtfull: wherefore love exceedeth the knowledge of all mysteries, because this may be in the devils, but that cannot be but in the godly. Why is the devil most unhappy? Because he can not love the chiefest good. Contrariwise, why is God most happy and
Psp. 1. 14 blessed? Because he loveth all things because hee is delighted in all his works.

works. Why is not our love of God perfect in this life? Because the measure of our love is according to the measure of our knowledge. *Now in this life we know but in part, and in a glasse*: In the life to come we shall be perfectly blessed, because we shal perfectly love God: We shall perfectly love God, because wee shall perfectly know him. No man can hope to have the perfect love of God in the world to come, which beginneth not to love God in this world. The kingdome of God must begin in the heart of man in this life or else it cannot be consummated in in the life to come. Without the love of God there is no desire of eternall life: How then can any one bee partaker of the chiefest good, which loveth not, which seeketh not which desireth not? Such as thy love is, such art thou; because thy love transformeth thee into it self. Love is the chiefest couple, because the lover, and the thing loved become one. What hath conjoyned the most just God and wretched sinners? what hath conjoyned them being infinit[illegible]stant one from the other? Infi[illegible] love: And yet [illegible] the infinite justice

1. Cor. 13. 12.

Savanar.

justice of God might not be weakned, the infinite price of Christ interceded. Again, what hath conjoyned together God the Creatour and the faithfull soul created, things infinitely distant? Love. In the life which is eternall, we shall be ioyned to God in the chiefest degree. Why Because wee shall love him in the chiefest degree. Love uniteth and transformeth, if thou lovest carnall things, thou art carnall. If thou lovest the world, thou shalt become worldly: *But flesh and bloud cannot inter into the kingdome of God.* If thou lovest God and celestial things, thou shalt become celestiall. The loue of God is the chariot of Elias ascending up into heaven. The love of God is the joy of the minde, the paradise of the soul, it excludeth the world, it overcometh the devil, it shutteth hell, it openeth heaven. The love of God is that seal by which God sealeth the elect and beleevers God at the last iudgement will acknowledge none to be his, but those that are sealed with this seal. For faith it self, the only instrument of our iustification and salvati[illegible] not true, unlesse it do demo[illegible]

1. Cor. 15. 50.

Kempis.

Rev. 7. 3.

it self by love. There is no true faith, unlesse there be a firm confidence; and there is no confidence without the love of God. That benefit is not acknowledged, for which we do not give thanks; and wee do not give thanks to him whom we do not love: If therefore thy faith bee true, it will acknowledge the benefit of our redemption wrought by Christ; it wil acknowledge, and give thanks; it wil give thanks and love. The love of God is the life and rest of the soul: When the soul departs from the body by death, then the life of the body departeth: When God departs out of the soul by reason of sins, then the life of the soul departeth again. God *dwells in our hearts by faith*, God dwells in the soul by love, because *the love of God is diffused in the hearts of the elect by the holy Spirit*: There is no tranquillity to the soul without the love of God: The world and Satan do much disquiet it: But God is the chief rest of the soul. There is no peace of conscience but to those that are justified by faith: there is no love of God but in them that have filiall confidence in God:

Eph. 3.

Rom. 5.

Therefore let the love of our selves the love of the world, the love of the creatures die in us, that the love of God may live in us: Which God begin in us in this world, and perfect in the world to come!

Meditat. X.

Of our reconciliation with God.

Fear not, my soul, be not dismaid;
For Iesus Christ thy debts hath paid.

Isa. 53. 4. Mat. 8. 17 *Christ truely took our infirmities, and bare our griefs and sicknesses.* O Lord Iesus! That which in us merited eternall punishment, thou tookest upon thy self: That burden which would have pressed us down into hell, thou hast undergone: Isa. 53. 5. *Thou wast wounded for our iniquities, thou wast broken for our sinnes:* By the blewnesse of thy wounds are we healed: *The Lord hath laid upon* 6. *thee the iniquities of us all.* Surelie wonderfull indeed is this change. Thou takest our sins upon thy self, and bestowest thy righteousnesse upon us: Death due unto us thou undergoest thy self, and conferrest life unto us: I cannot there[illegible] any means doubt of thy g[illegible] despair by reason of my sin[illegible]

worst

worst thing that was in us, thou tookest upon thy self: How then canst thou despise that which is the best in us and thine own work, to wit, our soul and body? *Thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption*: For hee is truely sanctified whose sins are abolished and taken away. *Blessed is the man whose iniquities are forgiven, and to whom the Lord imputeth not his sins*: How can God imput our sins to us, when hee hath already imputed them to another? *For the wickednesse of his people he hath smitten his best beloved Sonne*: By the knowledge of him therefore he shall justifie manie, and shall bear their iniquities. How shall he justifie those that are his? Heare and attend O my soul: Hee shall save them by the knowledge of him, that is, by the saving acknowledgement and firm apprehension by faith of the mercy and grace of God in Christ. *This is life eternall, to know and acknowledge thee the onely true God, and Iesus Christ whom thou hast sent*: And therefore *if thou shalt confesse with thy mouth the Lord Iesus, and believe in thy*

Psal. 16. 10.

Psal. 32. 2.

Isa. 53.

John 17.

Rom.

heart that God raised him from the dead, thou shalt be saved. Faith apprehendeth Christes satisfaction: He bare the iniquities of those that are his, he suffered for the sins of many, he interceded for the transgressours: For he should have had very few just, unles in mercy he had received sinners. Thou shouldest have had few just, O Iesus, unlesse thou hadst remitted the sins of the unjust. How then shall Christ judge according to severitie, the sins of the penitent, which he hath taken upon himself? How shall hee condemne him that is guiltie of sinne, 2. Cor. 5. 21. seeing that he himself was *made sin for us?* Will hee condemne those Iohn 15. 14 whom he calleth his friends? Will he condemne those, for whom hee hath intreated? Will he condemne those, for whom he died? Lift up thy self therefore, O my soul, and forget thy sins, for the Lord hath forgotten them. Whom dost thou fear as the punisher of thy sins but the Lord, who himself made satisfaction for thy sins? If any other had payed the price of my redemption, I might have doubted whether the iust Iudge would accept of that satisfaction: If Ezec. 18. 22

a man or an angel had satisfied for my sins, yet still there might be a doubt, whether the price of redemption were sufficient: But now there is no place for doubt. How can it be that he will not accept of that price which he hath payd himself? How can that choose but bee sufficient, which is from God himself? *why art thou troubled O my soul? All the wayes of God are mercy and truth: Iust is the Lord, and iust are his iudgements: why art thou troubled O my soul?* Let the mercy of God raise thee up, let the iustice of God also raise thee up. For if God be iust, for one offence hee will not exact double satisfaction. For our sins he hath smitten his Son: How then can hee smite us his servants for them: How can he punish our sins in us, which he hath already punished in his Son? *The truth of the Lord endureth for ever: As I live, saith the Lord, I will not the death of a sinner, but rather that he turn from his wickednes and live. Come unto me all ye that labour and are heavy laden, and I will refresh you,* saith our Saviour. Shall wee make God a lyar, and labour by the weight of our sins to

Psal. 42. 5
Psal. 25. 10
Psal. 119. 137.
Psal. 42. 5.
Pf. 117. 2.
Eze. 33. 11
Mat. 11. 28.

bear downe his mercy? To make
Auſtine. God a lyar, and to deny his mercy,
is a greater ſin then all the ſins of
the whole world: and therefore Iu-
das ſinned more in deſpairing then
the Iews in crucifying Chriſt. *But*
Rom. 5. 20. *rather where ſin hath abounded, there*
alſo grace hath abounded much more,
and overweigheth our ſins by infi-
nite degrees. For ſins are but the
ſins of men; but grace is the grace
of God: Sins are temporall; but
the grace of our Lord is from eter-
nitie to eternitie. Satisfaction hath
been made for our ſins, and the
grace of God is repaired by the
death of Chriſt, and is eſtabliſhed
for ever: unto which I betake my
ſelf as a devout ſupplicant.

Meditat. XI.

Of the ſatisfaction made for our ſins

The death of Chriſt is life to thee,
If thou a Chriſtian truely bee.

Come unto me all ye that labour and
are heavy laden, and I will refreſh
you: they are the words of our Savi-
our. It is true indeed, Lord Ieſus I am
burdened overmuch, and I ſigh un-
der the weight of my ſin: But I make
haſte unto thee the fountain of li-
ving

ving water. Come unto me, Lord Ieſus, that ſo I may come unto thee: I come unto thee, Lord, becauſe thou firſt cameſt unto me: I come unto thee, Lord Ieſus, and with anxietie I deſire thee, for I finde no goodnes in my ſelf. But if I found any goodnes in my ſelf, I ſhould not with ſuch anxietie deſire thee. True Lord Ieſus! *I labour and am heavie laden*; neither can I compare my ſelf with any of the ſaints, or penitent ſinners, unles it be with the thief upon the croſſe. Lord have mercy upon me, thou which hadeſt mercy on the thief upon the croſſe. I have lived wickedly, I have lived in ſin, but I deſire to die the death of the holy and righteous: But holines and righteouſnes are far from my heart: Therefore to thy holines and righteouſnes do I flie. Let thy ſoul, Lord Ieſus, ſuccour me, let it ſuccour me, ſeeing that thou layedſt it downe for a price of redemption for many! Let thy moſt ſacred body Mat. which was afflicted with rods, ſpittings, buffetings and thorns, and faſtened to the croſſe for me, let that ſuccour me! Let thy ſacred and holy bloud, O Ieſus, let that bloud

Joh. 19. 34 succour me, which ran out of thy side at thy death and passion, which
1. Joh. 1. 9 *cleanseth us from all our sins!* Let
Iren. thy most holy divinitie succour me, thy divinitie which upheld thy humanitie at thy passion, which also resting and not shewing it self, the great mysterie of our redemption was finished, which added infinite strength and weight unto thy passi-
Act. 20. 28 on, *Insomuch that God by his own blould hath purchased unto himself me miserable man.* Let thy wounds succour me, in which all my cure consisteth! let thy most holy passion succour me! Let thy merit succour me, as being my last refuge, and a remedie against my sins! For in that thou sufferedst, thou sufferedst for me: Therefore in that thou meritedst, thou meritedst for me and for mine unworthines: Therefore *God*
Rom. 5. 8. *commendeth his love toward us* and proveth it by a testimony surpassing the understanding of all men, yea of the angels themselves, in that
Ibid. *Christ died for us when as yet wee were sinners and the enemies of God.* Who can choose but admire this? Who can choose but be astonished at it? The Son of God intreated by

no

no man, yea hated of all men; in great mercy intreated for us who were sinners, and his enemies: Neither intreated hee only, but also satisfied Gods justice for us, by his most poore nativity, by his most holy life, by his most bitter passion, by his most cruell death. O Lord Iesus! Thou that intreatedst for me sufferedst for me, and diedst for me, before I could desire thy merit and passion, or move thee by my prayers to pay the ransome for me, how canst thou cast mee away from thy face? How canst thou deny unto me the fruit of thy most holy passion, when as now *out of the deeps I cry unto thee*, and beg the fruit of thy merit, with teares and sighs? I was an enemie by nature when thou diedst for mee: but I am made by grace thy friend, thy brother, and thy son. Thou heardst an enemy before he prayed unto thee, and how canst thou despise thy friend which comes unto thee with prayers and teares? *Thou wilt not cast out him that cometh unto thee*, because thy word is truth. Thou hast spoken unto us in spirit and truth, and we have received from thee *the words*

Psal. 130.

Iohn.

68. *of eternall life.* Attend and raise up thy self, O my soul: Before we were sinners by nature, but now we are just by grace: Before, we were enemies; but now, we are friends and kinsfolks: Before, our help was in the death of Christ; but now, it is in Christ his life: Before, we were dead in sins; but now, we are quickned in Christ: Oh the exceeding
Eph. 2. 4. *love of God, wherewith he loved us!* Oh the superabundant riches of his grace, whereby he hath in heaven provided a place for us! Oh *the*
Luk. 1. 78. *tender mercy of our God, whereby the dayspring from on high hath visited us* But if the death of Christ hath brought unto us righteousnes and life, what shall his life do? If our Saviour dying payed the price unto his Father, what shall he do now being alive and interceding for us? For Christ liveth and dwells in our heart, if the remembrance of his most holy merit live and flourish in it. Draw me, Lord Iesus, that I may possesse in the truth of the thing, that which here I expect by the firmnes of hope! Let thy servant, I pray thee, be with thee, and let him
17. 24 *behold the glory which the Father*

hath

hath given to thee, and let him inhabit the *mansion which thou hast prepared in thy Fathers house! Blessed are they that dwell in thy house, O Lord! They shall praise thee for ever and ever.*

Ioh. 14.
Psal. 84.

Meditat. XII.

Of the nature and properties of true Faith.

Faith is not faith, or if it be,
Faith is but dead, wants charity.

O Thou beloved soul consider the power of Faith, & give thanks unto GOD who is the only giver thereof: It is faith alone that doth in such manner ingraft us into Christ, that as vine-branches do draw their sap from the vine, so we also from him do draw life, righteousnes, and salvation. *Adam* fell from the grace of God, and lost the divine image by his incredulity: But we are again received to grace; and the image of God begins to bee renewed in us by faith. By faith Christ becoms ours, and dwells in us: And where Christ is, there is the grace of God: And where the grace of God is, there is the inheritance of eternall life. *By faith Abel offered*

Ioh. 15.

Heb.

unto

unto God a greater sacrifice then Cain
Heb. 13. 15 So by faith we offer unto God *spi-*
ritual sacrifices, that is, the fruit of
Heb. 11. 5. *our lips. By faith Enoch was tran-*
slated: So faith taks us from the so-
ciety of men, and maks us *have our*
Philip. 3. 20. *conversation in heaven*, yea whiles
we are here upon earth. Christ e-
ven now dwels in us, we have alrea-
dy eternall life in us, but it is hid.
Heb. 11. 7 *By faith Noah prepared the ark:* So
we by faith do enter into the church
in which our souls are preserved,
when all other perish in the wast sea
of this world. *By faith Abraham left*
8. *the idolatrous land:* So by faith wee
go out of this world, leaving our
parents, brethren, and kinsfolks,
and cleave unto Christ, who calleth
us by his word. *By faith Abraham*
9. *went into a strange countrey in ex-*
pectation of the promised land: So we
by faith do look for the celestiall
Rev. 21. 2. *Ierusalem* which God hath *prepared*
Psal. 39. *in the heavens*, We are *strangers* and
pilgrims in this world and travell
by faith unto a celestiall countrey.
Heb. 11. 11 *By faith Sarah conceived her son Isaac*
in her old age: So we being spiritu-
ally dead, have received by faith
strength to conceive Christ spiritu-
ally.

ally. For as Christ was once conceived in the sanctified wombe of the virgin *Mary*, So in the faithfull soul, which hath kept it self pure from the contagion of the world, he is every day spiritually born. *By faith Abraham offered up Isaac:* So also we by faith do spiritually mortify and sacrifice our owne will, which is the beloved Son of our soul For *he which will follow Christ must deny himself*, that is, renounce his own will, his own honour, and the love of himself. *By faith Isaac blessed Iacob:* So we by faith are made partakers of all divine benedictions: For *in the seed of Abraham*, that is, *in Christ, all nations shall be blessed. By faith Ioseph propheſied of the Iſraelites going out of Egypt, and gave commandment concerning his bones:* So we by faith expect an egresse out of the spiritual Egypt of this world and a blessed resurrection of the bodie. *By faith Moſes was preſerved for three moneths:* So faith hideth us from the tyranny of Satan, until at length we be brought into Gods royall palace, and be adopted spirituall king. By faith *Moſes choſe rather to ſuffer affliction with the peo-*

17.

Mat. 16.

Heb 11. 2

Gen. 22.

Heb. 11.

23.

25.

ple

ple of God, then to live in the glory of Egypt: So faith begets in us the contempt of glory, honour, riches, and the pleasures of this world, and excites in us the desire of the kingdome of heaven. By faith we chose rather the ignominy of Christ, then the treasures of this world. *By faith*
27. *Moses left Egypt, and feared not the kings anger*: So faith doth animate and confirm us, that we are not terrified by the threats of the tyrants of this world, but rather obey the call of God with a couragious and
28. constant minde. *By faith Israel celebrated the Passeover*: So also we by faith do celebrate a Passeover. Christ was sacrificed for our Pa-
oh. 6. 55. schall lambe, whose *flesh is meat indeed*, and whose *bloud is drink indeed*
eb. 12. 29 *By faith the Israelites passed through the red sea*: So we by faith do passe through the sea of this world. By
sh. 6. 20 faith *the walls of Iericho fell*: So we by faith destroy all the munitions
eb. 11. 31 of Satan. *By faith Rahab was saved* So in the universall destruction of this world, by faith we shall be saved from destruction. *By faith* the
33. Fathers *overcame kingdomes, stopt the mouthes of Lions, and quenched*

the

the force of fire. So we by faith destroy the kingdome of Satan, escape the treacheries and rage of the infernall lion, and are delivered from the scorching of hell fire.

But faith is not a naked opinion, and profession, but a true and lively apprehension of Christ propounded to us in the gospell, a full perswasion of the grace of God, the confident rest of our soul, and peace which relies only upon the merit of Christ. This faith is begotten of the seed of Gods word: For faith and the Spirit are one, and the word is the coach by which the holy Spirit is brought unto us. The fruit doth follow the nature of the seed: Faith is a divine fruit: Therefore the seed must be divine, and that is, *The word* As in the creation light was made by the word of God, for God said, *Let there be light, and there was light* Gen. 1. So the light of faith ariseth from the light of the word of God: *In thy light shall we see light*, saith the Psalmist. Seeing faith doth joyn us unto Christ, seeing it makes us one with him, therefore it is the mother of all vertues in us. Where there is faith, there is Christ; where Christ Psal. 36

is, there is an holy life; to wit, true humility, true gentlenes, true love. Christ and the holy Spirit are not severed: where the holy Spirit is, there is true holinesse: Therefore wher there is not an holy life there is not the sanctifying Spirit. And where there is not the Spirit, neither is there Christ, where there is not Christ, neither is there faith.

John. 15. 4 Whatsoever branch doth not suck its life and nourishment from the vine, is not to be judged a part of the vine: So neither are we yet joyned to Christ by faith, unles we suck our life and nourishment from him. Faith is a kinde of spirituall light: For our hearts are enlightned by faith: Therefore it spreads abroad the rayes of good works: But where the rayes of spirituall life are not, there is not yet the true light of faith. Bad works are the works of darknes: But faith is light: And

2 Cor. 6. 14. *what communion is there between light and darknes?* Bad works are the seed of Satan: But faith is the

2 Cor. 6. 15. seed of Christ: And *what communion is there between Christ and Satan?* By faith our hearts are purified: But how can there bee any inward

puritie

puritie in the heart, when the words are impure, and the outward works appear impure? *Faith is the victory which overcometh the world* And how can there bee true faith there, where the flesh overcometh the Spirit, and leadeth it as it were captive? By faith we have Christ, and in Christ eternall life: But no impenitent sinner that persevereth in his sins, can be partaker of eternall life: How then can he be partaker of Christ? How can he be partaker of faith? Kindle in us, ô Christ the light of true faith, that by faith we may obtain eternall salvation. 1. Ioh. 5.

Meditat. XIII.

Of the spirituall wedlock of Christ and the Soul.

Christ is by marriage knit to thee, If thou to him by sanctitie.

I *will betroth thee unto me for ever,* saith Christ unto the faithfull soul: Christ therefore would be present *at the marriage* which was celebrated *in Cana of Galilee,* to shew that he came into the world to spirituall marriages. *Reioyce in the Lord with gladnes, and leap, thou faithfull soul, for ioy in thy God, who hath* Hos. 2. Iohn 2. Isa. 61.

hath clothed thee with the garments of ſalvation, and compaſſed thee about with the robs of righteouſnes, like a ſpouſe adorned with iewells & braceletes. Rejoyce for the honour of the bridegroom: Rejoyce for the beauty of the bridgroom: Reioyce for the love of the bridegroom. His honour is the greateſt that can be: For hee is true *God bleſſed for ever*: How great then is the dignity of this creature, I mean the faithfull ſoul, ſeeing the Creatour himſelf is willing to betroth her unto himſelf! His beauty is the greateſt that can bee: For he is beautifull above the ſons of men, for they ſaw the glory of him, *as the glory of the only begotten of the Father: His face ſhined like the ſun, and his garments were white as ſnow. His lips were full of grace, and hee was crowned with glory and honour.* How great then is his mercy, that hee being the chiefeſt beauty doth vouchſafe to chooſe the Soul of man to be his ſpouſe, whereas it is defiled with the ſtains of ſin! On the bridegroems part there is the greateſt majeſtie: On the ſpouſes part there is the greateſt infirmity. On the bridegrooms part there is

Auſtine.

Rom. 9. 5.

John 1. 14
Mat. 17. 2

Pſal. 45. 2.
Pſal. 8. 5.

the

the greateſt beauty: On the ſpouſes part there is the greateſt deformity And yet far greater is the love of the bridegroom towards the ſpouſe then of the ſpouſe towards the bridgroome, whoſe honour and whoſe beauty doth ſo far excell. Behold thou faithfull ſoul, behold the infinite love of the bridegroom! It was his love that drew him down from heaven unto the earth: It was his love that bound him to a pillar: It was his love that faſtened him to the croſſe: It was his love that encloſed him up in the grave: It was his love that he deſcended into hell What could make him to do all theſe things? Surely, it was his love towards his ſpouſe. But our hearts are ſtony, and heavier then lead, if the bond of ſo great love cannot draw us unto God, whereas it hath drawn God unto us. *Naked* was his ſpouſe, and being naked could not be admitted into the royall palace of the heavenly king: And *hee hath clothed her with the garments of righteouſnes and ſalvation*, whereas ſhe lay unwrapped and involved in the foule coat of her ſins, and the moſt filthy rags of iniquitie: *Hee hath*

Anſelm.

Ezek. 16.

Iſa. 61.

soul, the love of him that for love of thee descended into the wombe of the virgin: We must love him that delivered up himself for us, so much more then our selves, by how much he is greater then us: Let us make our whole life conformable unto him, who for the love of us made himself wholly conformable unto us He is justly to be accounted most unthankfull, who loveth not again him of whom he was first beloved. How greatly therefore ought we to love him, who for the love of us, did as it were forget his owne majestie! Happy soul, which by the bond of this spirituall marriage is ioyned unto Christ! She doth safely and confidently apply unto her self all the benefits of Christ: even as in another case, by wedlocke the wife doth shine glorious by the reflexion of the husbands rayes upon her. Now by faith alone are wee made partakers of this blessed and spirituall marriage, as it is written *I will betroth thee unto me in faith*: Faith doth ingraft us into Christ, as a branch into the spirituall vine, that we may suck our life and nourishment from him. And as they

which are ioyned in marriage, *are no more two but one flesh*: So they which by faith are ioyned unto the Lord, become one spirit with him, because *Christ by faith dwelleth in our hearts*: And this *faith* if it be true it *worketh by love*. As in the old Testament the priests were compelled to *marrie virgins*: So the celestiall priest doth spiritually couple unto himself such a virgin as doth keepe her self pure and undefiled from the embracements of the devil, the world, and her own flesh. Vouchsafe, O Christ, at length to admit us unto the *marriage of the Lambe*. Amen.

Mar. 1.
1. Cor. 17.
Eph. 3.
Gal. 2.
Lev. 21.
Rev. 19.

Meditat. XIIII.

Of the mysterie of Christs incarnation.

Admire, my soul, the mysterie
Of Iesus Christs nativitie.

LEt us withdraw our mindes a while from these temporall things, and let us contemplate the mysterie of the Lords nativity. The Son of God came down from heaven unto us, that *we might obtain the adoption of sons*. God is made man, that man may be made partaker of

Gal. 4.

divine

[illegible] grace and nature. About the [illegible] of this world would Christ be born, to shew that the benefits of his [illegible] concern not this life but that which is everlasting. In the
Luc. 2. 1. time of *Augustus* the peacemaker would he be born; because he made peace between God and man. In the time of Israels servitude would hee be born; because he is the redeemer and deliverer of his people. Under the reigne of a forrein king would
Joh. 18, 36 he be born; because his *kingdome* was *not of this world*. He is born of a virgin, to signifie that hee is not conceived or born, but in the hearts of those that are spirituall virgins, that is, whose mindes adhere not unto the world and the devil, but unto God in one spirit. His birth was pure and holy, to sanctifie our impure and polluted nativitie. He
Tertull. is born of a virgin betrothed to an husband, to honour matrimonie, which was Gods institution. He is born in the darknes of the night because he was the true light which illuminateth the darknesse of the world. Hee is *laid in a manger*, be-
Luc. 2. 7. cause hee is the true food of our souls. He is born betwixt an ox and

in asse, that men [illegible] be-
come like unto the [illegible]
restored to their [illegible]
He is *borne in Bethlehem*, [illegible] in Mat. 2.
the house of bread, [illegible]
with him most plentifull [illegible] di-
vine benefits. He is the first and on-
lie begotten of his mother upon
earth, because hee was according to
his divine nature the first and only
begotten of his Father in heaven.
He is born *poore* and needy, to pur- 2. Cor. 8.
chase for us celestiall riches. He is
borne in a stable, to bring us to his
royall palace which is in heaven.
From *heaven* is sent the *messenger* of Luk. 2.
this so great a benefit, because no
man on earth understood the great-
nesse thereof: And further it was
meet that the messenger of celesti-
all gifts should be celestiall. The *ar-*
mies of the *angels reioyce*, because we
are by the incarnation of the Sonne
made partakers of their happinesse.
To the *shep-herds* first is declared 8.
this so great a miracle, because the
true shepherd of our souls came to
bring back the lost sheep into the
way. To the ignoble and those that
were despised is the matter of so
great joy declared, because no man

can partake thereof, unles hee become vile in his own eyes. To them that *watch* over *their flocks* is his nativity declared, becauſe they only whoſe hearts do watch unto God, and not they that lie ſnorting in their ſins, are made partakers of ſo
13. great a gift. The *quire of heaven*, which was made ſorrowfull for the ſin of our firſt Father, doth now *ſing* and *reioyce*. The brightnes and glory of that Lord and King appeareth now in the heavens, whoſe lowlines men deſpiſe here on earth. The an-
10. gel ſayes unto them, *Fear not*, becauſe he was born, who would quite take away all cauſe of fear. Ioy was declared from heaven, becauſe the authour and giver of joy was born. Ioy is commanded, becauſe enmitie between God and man, the cauſe of
14. all ſorrow, is removed. *Glory in the higheſt is rendred unto God*, which our firſt father, by his unlawfull tranſgreſſion of the commandment, would have taken away. True peace is obtained by his nativity, becauſe before, men were enemies unto God before, their owne conſcience was their adverſary; before, they were at diſſenſion one with another. True

peace is restored to the *earth*, be- 14.
cause he is overcome which held us
captive. *Let us go* with the *shepherds* 15.
to *Christs manger*, that is, to the
church, and in his *swadling clothes*,
that is, in the sacred scriptures, shall
we finde the infant enwrapped. Let
us with *Mary* the holy mother of our 19.
Lord, *keep the words* of so great a
mysterie, and let us *every day* recall
them to our memory. Let us follow
with our voice the *angels* which sing 13.
before us, and let us render unto
God due thanks for so great a bene-
fit. Let us rejoyce and be glad with
all the heavenly army. For if the an-
gels doe so greatly rejoyce for our
sake: How much more ought wee to
rejoyce, seeing *unto us* he is *born* and Isa. 9. 6.
given? If the Israelites did lift up
their voices with jubilie when the 2. Sam. 6.
ark of the covenant was brought un- 15.
to them, which was but a figure and
shadow of the Lords incarnation:
How much more ought we to rejoice
unto whom the Lord himself is come
and hath taken our flesh upon him?
If *Abraham rejoyced when he saw the* Joh. 8. 56.
day of the Lord, when the Lord [illegible]
in an *humane shape* [illegible]
appeared unto [illegible]

now when Christ hath coupled unto himself our nature by an everlasting and inviolable covenant? Let us admire here the infinite goodnesse of God, who himself would descend unto us, seeing that we could not ascend unto him. Let us admire the infinite power of God, who of two things most distant, I mean the divine and humane nature, could mak one, so nearely, that one and the same should be God and man. Let us admire the infinite wisedome of God, who could finde out means to work our salvation, when men and angels saw no means. An infinite good was offended; and an infinite satisfaction was required: Man had offended God; of man was satisfaction required: But by man neither could an infinit satisfaction be made neither could Gods justice be satisfied without an infinit price: Therefore God was made man, that both he which had sinned might satisfie, and he which was infinit might pay an infinite price. Let us admire this wonderfull temper of Gods justice and mercy, which no creature could finde before God did manifest it, and none could fully perceive

Anselm.

after

after it was made manifest. Let us admire these things, and not curiously prie into them: Let us desire to look in, though we cannot conceive all: Let us rather confesse our ignorance, then deny Gods omnipotence.

Meditat. XV.

Of the saving fruit of the Incarnation.

Christ was conceiv'd in virgins wombe
That thou might'st Son of God become

I *Bring you tidings of great ioy*, saith the angel at our Saviours nativi- Luk. 2. 10.
Of great ioy indeed, that is, such as passeth manes understanding. It was a very great evil, that wee were held captive under the wrath of God, under the power of the devil, and under eternall damnation: But it was yet greater, because men either knew it not, or else did neglect it. But now, great joy is declared unto us, because he that delivereth us from all evils, is come into the world: He is come, a physician to the sick, a redeemer to the captives, the way to the wanderers, life to them that were dead, and salvation to them that were condemned. *Hugo.*

Exo. 3. 10. As *Moses* was *sent* from the Lord to *deliver* the *people* of *Israel* from the *servitude* of *Egypt*: So Christ was sent from his Father to redeem all mankinde from the devils slaverie. As the *dove* after the drying up of
Gen. 8. 11 the *waters* of the deluge, *brought an olive branch* into the *ark* of *Noah*: So Christ came into the world, to preach peace and the reconciliation of man with God. Therefore wee have cause to rejoyce, and conceive great things of the mercy of God.
Rom. 5. 10 He which *loved us* so, *being his enemies*, that he did vouchsafe to assume our nature to be united to his divinitie, what will he deny unto us being joyned unto him by participation of our flesh? *who ever hated his*
Eph. 5. 29 *own flesh*? How then can that chief and infinite mercy repell us from him, being now made partakers of his nature? Who can in words expresse, or in thought conceive the greatnesse of this mysterie? Here is the greatest sublimity, and the greatest humility; the greatest power, and the greatest infirmity; the greatest maiesty, and the greatest frailty: What is higher then God, and lower then man? What is more powerfull

then

then God, and weaker then man? What is more glorious then God, and more frail then man? But that chief power found out a means to conioyn these, seeing that the chief iustice did necessarily require such a coniunction. Who also can conceive the greatnesse of this mysterie? An equivalent and infinite price was required for the sin of man, because man had turned himself away from the infinite good, which is God. But what could be equivalent to the infinite good, which is God. But what could bee equivalent to the infinite God? Therefore infinite iustice it self takes as it were of himself an equivalent price: and God the Creatour suffers in the flesh, that the flesh of the creature should not suffer for ever. An infinite goodnes was offended, and none could intercede but a mediatour of infinite power: And what is infinit, but God? Therefore *God himself reconciled the world unto himself*, God himself became mediatour, God himself *redeemed mankinde by his own bloud*. Who can conceive the greatnes of this mysterie? The chief Creatour was offended, and the creature sought not with

Anselm.

2. Cor. 7. 19.

Act. 20. 28.

care to appeaſe him, and to bee reconciled unto him: So he which was offended, aſſumes the fleſh of the creature, and becomes Reconcilatour. Man had forſaken God and turned away himſelf unto the devil the enemy of God: and he that was forſaken makes diligent inquiſition after the for-ſaker, and invites him moſt bountifully to come again unto him. Man had departed from that infinite good, and fallen into an infinite evil: And that ſame infinite good, by giving an infinite price of redemption, delivered that creature from the infinite evil. Is not this infinite mercy far exceeding all the finite underſtanding and thought of man: Our nature is become more glorious by Chriſt, then it was diſhonoured by *Adams* ſin. Wee have received more in Chriſt, then wee loſt in *Adam*: *where ſin did abound, Gods grace did ſuperabound.* In *Adam* we loſt our innocency, in Chriſt we have received perfect righteouſnes. Let others admire Gods power: but his divine mercy is yet more to bee admired; although power and mercy in God are equall, for both are infinite. Let others admire our creation

Rom. 5, 20

But

But I had rather admire our redemption; although creation and redemption are both acts of infinit power. It was a great thing to create man, having deserved nothing; for as yet he had no being: But it seems yet to be greater, to take upon him to satisfie for the debt of man, and to redeem him when he deserved evil. It was a wonderfull thing that our flesh and our bones were formed by God, but yet it is more wonderfull that God would become *flesh of our flesh, and bone of our bones.* Bee thankfull, O my soul, unto God, who created thee when thou wast not, who redeemed thee when for sin thou wast condemned, and who hath prepared for thee, if by faith thou adhere unto Christ, the joyes of heaven.

Gen. 2. 23.

Eph. 5. 30.

Meditat. XVI.

Of the spirituall resurrection of the godlie.

Christ unto thee, if thou art his,
Both light and food, and medicine is.

OUr most bountifull God hath *prepared a great feast:* but hearts that be hungry must be brought unto it. Hee that tasteth not, feeleth not the sweetnes of the heavenly

Mat. 22. 4.

feast: and he which hungreth not, tasteth not. To beleeve on Christ, is to come to his heavenly feast: But no man can beleeve unles he confes his sins with contrition, and repent him of the same. Contrition is the spirituall hunger of the soul, and faith is the spirituall feeding. To
Exo. 16. 15 Psal. 78. 24. 25. the Israelites God gave *Manna* in the wildernes, being the *bread of Angels:* In this feast of the new Testament God giveth unto us the heavenly Manna, that is, his grace and forgivenes of sins, yea his Son, the Lord of the angels: Christ is that
Ioh. 6. 51. *spirituall bread which came down from heaven to give life unto the world.*
Luk 15. 16 He that is *full with the huses of the swin*, with the delights of this world desires not that sweetnes. The outward man perceiveth not what is sweet unto the inward. God gives his Manna in the wildernes, that is, where all earthly meat, and all earthly consolation is taken from the soul
Luk 14. 20 *He which had married a wife, refused to come:* But the chaste virgins, that is, those souls which neither cleave unto the devil by sinnes, nor to the world by delights do come unto this
2. Cor. 11. 2. feast. *I have espoused you as a chaste*

virgin

virgin, to an husband, saith the Apostle. Our soul must not commit spirituall adultery, that so God may contract spiritual mariage with her. *He which had a desire to go see his field refused to come:* They which love the pleasures of this world, come not unto the sweetnes of the heavenlie feast. The desire is the foot of the soul: Our soul comes not to this mysticall feast, unles it desires; and it cannot desire the heavenly sweetnes if it bee full with this worldly comfort. When the rich young man heard that for Christ he should forsake his riches, unto which his soul did cleave, *he went away sorrowfull.* Christ the celestiall *Elisha poureth* not the *oyl* of the celestiall sweetnes but *into vessels* which are *empty*. The love of God enters not into the soul, unles self love and the love of the world first go forth. *Where our treasure is, there will our heart be also:* If thou makest the world thy treasure, thy heart will bee on the world. Love hath force to unite: If thou lovest earth, thou art united to earth. Love hath force to alter and change: If thou lovest the world, thou shalt become worldly. They which *buy*

Luk 14. 18

Mat. 19. 22

2. Kings 4. 4.

Mat. 6. 21.

Savanar.

Luk 14. 19

oxen,

oxen, and are negotiating, come not
Psal. 62, 10 unto Christ: They *which set their hearts upon riches*, desire not the heavenly riches. Earthly riches by a kinde of false shew of sufficiencie satisfie the desire of the soul, that she may not seek after her true sufficiencie in God, which only doth fullie satiate the appetite. All earthly riches consist in the creatures, in silver, gold, building, ground, cattell: But no creature doth fully satisfie the soul, because she is more excellent then all the creatures; for they were all made for her use. How insufficient the creatures are to satiate and fulfill our desires, it appeareth at death, when all creatures forsake us. It is wonderfull that wee should so firmly stick unto the creatures, when as they stick unto us so weak-
Gen. 3. 6. ly and unconstantly. *Adam*, when he turned away from the consolation of God, and sought delight in the *tree of the knowledge of good and evil* was *driven out of Paradise*: Our soul if it turn away from God unto the creatures, is deprived of celestiall comfort, and is quite driven away from the tree of life. But what remains unto them that neglect this

feast

feast? *The world passeth away*, and so do all they that cleave unto it: The creatures passe away, and all they that put their trust in them. Our heavenly Father sweareth, that they which prefer oxen, fields, wives that is, any earthly things whatsoever, before the sweetnes of the heavenly feast, *shall never taste of his supper.* After supper there is no further provision of meat made: and, if we neglect Christ, there is no other remedie left for us. Those contemners shal be punished with eternall famine, and live in eternal darknes. They which would not heare Christ thus inviting them, *Come unto me all ye that labour and are heavie laden*, shall heare him at length denouncing, *Go ye cursed into everlasting fire*, The Sodomites were *consumed with fire*, because being called to this feast by the preaching of *Lot*, they would not come. The fire of Gods wrath, which lasteth for ever, shall consume them who being called by the gospel have despised this feast. At the comming of the *bridegroom*, the *virgins* that *had no oyl in their lamps*, staying too long, *were shut out* So they whose hearts in

1 Ioh. 2. 17

Luk 14. 24

Mat. 11. 28

Mat. 25. 41

Gen 19. 24

Mat. 25. 8.

Granat.

this

this world are not filled with the oyl of the holy Spirit, shall not bee admitted by Christ to the participation of joy, but they shall have the gate of indulgence, the gate of mercy, the gate of consolation, the gate of hope, the gate of grace, and the gate of good works shut against them. Christ hath yet an inward kinde of calling: and happy is hee
Rev. 3. 20. that hears it! Christ often *knocks at the gate* of our hearts by holy desires, devout sighes, and pious cogitations; and happy is he that openeth unto him! As soon as thou feelst in thy heart any holy desire of heavenly grace, assure thy selfe that Christ knocks at thy heart: Let him in, lest hee passe by, and afterwards shut the gate of his mercy against thee. As soon as thou feelest in thy heart any spark of godly meditations, perswade thy self that it was kindled by the heat of divine love, that is, of the holy Spirit; cherish and nourish it, that it may grow to be a fire of love: Take heed that
1. Thes. 5. 19. thou *quench not the Spirit* and hinder the work of the Lord. *Hee that*
1. Cor. 3. 17. *destroyeth the temple of the Lord, shall feel his severe iudgement*; Our heart

is

is the temple of the Lord: And hee destroyeth it, whosoever refuseth to give place to the holy Spirit inwardly calling by the word. In the old Testament the Prophets could heare the Lord speaking inwardly: In the new Testament all the true godly do feel those inward motions of the holy Spirit drawing them. Blessed are they which heare and follow!

Meditat. XVII.

Of the fruits of baptisme.

If thou polluted are with sin,
The fountain's open, enter in.

REmember, thou faithfull soul, the grace of God conferred upon thee in the saving laver of baptisme. Baptisme is the *laver of regeneration:* Therefore he that is dipt in the laver of baptisme, is no longer altogether carnall as before: But because he is *born of God by water and the Spirit*, therefore, he is also *the Son of God*; and because a son, therefore an heire also of eternall happines. As the eternall Father at the baptisme of Christ uttered this voice *This is my beloved Son*: So all those that beleeve and are baptized, hee adopteth to bee his sons. As at the

Titus. 3.

Ioh. 3. 5.
Rom. 8. 1

Mat. 3. 17

baptisme

baptisme of Christ the holy Ghost appeared in the shape of a dove: So also he is present at our baptisme, and gives force unto it: yea he is conferred by baptisme upon the beleevers, and effects in them new motions, that they become *wise as serpents and innocent as doves.* As it was at the creation, so is it also at our regeneration: At the first creation of things *the Spirit of the Lord moved upon the waters*, and gave a vitall force unto them: So also in the water of baptisme the holy Ghost is present, and makes it a saving means of our regeneration. Christ himself our Saviour would be baptized, that hee might leave a testimonie, that by baptisme we are made his members: Oftentimes medicines are applyed to the head to heal some other parts of the body: Christ is our spirituall head; He received the medicine of baptisme for to heal his mystical body. God in the old Testament made *a covenant* with his people *by circumcision:* So by baptisme in the new Testament wee are received into the covenant of God. Baptisme succeeded in the place of circumcision: Hee therefore that is in the co-

Mat 10. 16 Levan.

Gen. 1. 2.

Gen 17. 11

venant of God, needs not be afraid of the devils accusation. *In baptisme* Gal. 3.
wee put on Christ: And from hence it is that the Saints are said *to have made their robs white in the bloud of the lambe.* Rev. 7.
Christs perfect righteousnes is that beautifull robe; whosoever therefore hath put on this robe, let him not feare the staines of sin. There was a pool in Ierusalem about the sheep-market, into which at a certain time *the angel of the Lord descended and troubled it, and hee that first descended into it after the troubling of the water, was cured of what disease soever:* The water of baptisme is that pool, which healeth us of every disease of sinne, when the holy Spirit descends into it, and troubles it with the bloud of Christ, who was made a sacrifice for us: In like manner in time past the sacrifices were washed in that pool at Ierusalem. Iohn. 5.

As at the baptisme of Christ *the heavens were opened:* So also at our baptisme the gate of heaven is opened unto us. At the baptisme of Christ all the holy and sacred Trinitie was present; And so likewise at our baptisme: And so by the word of pro- Mat. 3. Luther.

mise

mise, which is annexed unto the element of water, faith receiveth the grace of the Father adopting, the merit of the Son cleansing, and the efficacie of the holy Ghost regenerating. Exo. 14. 27. *Pharaoh and all his host was drowned in the red sea*; the Israelites passed through safe and sound: So in baptisme all the host of vices is drowned; and the faithfull safely attain to the inheritance of the kingdome of heaven. Therefore also is Rev. 4. 6. baptisme that *sea of glasse* which *Iohn* saw: Through it, as through a kinde of glasse, the brightnes of the sun of righteousnes enters into our mind And that sea was before the throne of the Lambe; The church is the throne of the Lambe, in which only the grace of holy baptisme is to bee Eze. 47. 1. had. The Prophet *Ezekiel* saw *waters going out of the Temple*, which did quicken and heal all: In the spirituall temple of God, that is, in the church, the saving waters of baptisme do yet spring forth, *into the* Mic. 7. 19. *profunditie whereof our sinnes are thrown*: Whosoever come unto it, shall bee healed and live. Baptisme is the spirituall floud in which all flesh of sin is drowned. The impure

crow

crow goes forth like the dove from the dove like the holy Ghost flies and brings the olive branch, that is, peace and tranquillitie unto our mindes. Remember therefore, thou faithfull soul, the greatnes of the grace of God conferred upon thee in baptisme, and render due thanks unto him.

The more plentifull grace is conferred upon us in baptisme, the more diligent must we bee in the custodie of the gifts conferred. *we are buried with Christ by baptisme*; Therefore as Christ was raised up from the dead unto the glory of his Father: So let us walk in newnes of life. *We are made whole, let us sin no more, lest a worse thing happen unto us.* Wee have put on the most precious robe of Christs righteousnes: Therefore let us not defile it with the stains of sin. Our old man is crucified and dead in baptisme: Let the new man therefore live in us. Wee are regenerated and *renewed in the spirit of our mindes* by baptisme: Therefore let not the flesh domineere over the spirit. *Old things are past: Behold all things are become new*: Let not therefore the oldnes of the flesh, prevail against

Rom. 6. 4.

Iohn 5. 14

Eph. 4. 23.

2 Cor. 5. 17

against the newnes of the spirit. We are made the sons of God by spirituall regeneration: Let us therefore live as it becometh the sons of such a Father. Wee are made the temples of the holy Ghost: Let us therefore prepare a thankfull seat for such a guest. Wee are received into Gods covenant: Let us take heed therefore that wee do not serve under the devil, and so fall from the covenant of grace. Effect in us all these things, O blessed Trinitie in Unitie! Thou that hast given us such grace in baptisme, give us also the grace to persevere in it.

Meditat. XVIII.

Of the saving participation of the body and bloud of Christ.

He that doth eat and drink by faith Christs flesh and bloud, salvation hath

Ioh. 6. 54. *HE that eateth my flesh, and drinketh my bloud, shall live for ever,* saith Christ. Exceeding great was the bounty and goodnes of our Saviour, in that he did not only assume our flesh, and exalt it to the throne of celestiall glory, but also feedeth us with his body and bloud unto eternall life. Oh the saving delicates

the soul! Oh the heavenly and angelicall food to bee desired! Although the angels did *desire to look* [illegible] this mysterie, yet *hee did not assume the nature of the angels, but the seed of Abraham.* Our Saviour is nearer unto us then unto the angels: for wee have knowledge of his love by this, *in that hee hath given us of his own Spirit*; neither of his Spirit only, but of his body and bloud: For so saith Truth it self, of the bread and wine in the Eucharist: *This is my body; This is my bloud.* How can the Lord forget those whom he hath redeemed with his body and bloud, and whom he hath nourished with his body and bloud? *He that eateth the flesh, and drinketh the bloud of Christ* remaineth in Christ and Christ in him. I do not much marvel therefore that *the haires of our head are numbred*, that *our names are registred in heaven*, that *wee are described in the hands of the Lord*, and that *we are carried in his bosome*, seeing that we are fed with the body and bloud of Christ. Without doubt great is the dignitie of our souls, seeing that they are fed with a price of redemption of such value. Great also is the dig-

1 Pet. 1. 12
Heb. 2. 16
1 Ioh. 4. 13
Mat. 26. 26. 28.
Iohn 6. 54.
Mat. 10. 30.
Luk. 10. 20.
Isa. 49. 16.
Isa. 46. 3.

nity of our bodies, which being redeemed, and fed by the body of Christ, become the habitacles and temples of the holy Ghost, and the dwelling places of the whole and most holy Trinity. It cannot be that they should remain in the grave, being fed with the body and bloud of our Lord. This is meat indeed. We eat it: But we change it not into the nature of our body, but are changed into it. Wee are the members of Christ, and are animated by his spirit, and fed with his body and bloud

Joh. 6. 51 *This is the bread which came down from heaven, and giveth life unto the world:* He that eateth thereof, shall never hunger. This is the bread of grace and mercy; Of this whosoever

Psal. 34.8 eateth, hee shall *taste and see how*

Joh. 1. 16. *sweet the Lord is, and receive of his*

Joh. 6. 50. *fulnes grace for grace. This is the bread of life*, not only the living bread, but the quickning bread: *whosoever eateth thereof, he shall live for ever. This*

Joh. 6. 58. *is the bread which came down from heaven*; neither is it only heavenly, but it makes those that eat thereof heavenly: They which eat spiritually in the spirit, shall become heavenly, heavenly, shall

but shall be raised again at the last day. They shall bee raised again, but not to judgement; because hee that eateth of this bread commeth not into judgement, not into condemnation; because *there is no condemnation to them that are in Christ Iesus:* but they shall bee raised to life and salvation. For *he that eateth the flesh of the Son of man, and drinketh his bloud*, hath life in himself; and shall live throgh Christ. *His flesh is meat indeed, and his bloud is drink indeed.* Let us bee *filled* therefore with the meat not of *our works*, but of the *Lord*. *Let us be aboundantly satisfied with the fatnes*, not of our house, but of the Lord. This is the true fountain of life; *He that shall drink of this water shall never thrist; but it shall become in him a fountain of water springing up unto eternall life. All ye that thrist come unto these waters, and yee that have no silver, make haste, buy without money.* Let them that thrist come, and come thou my soul that art vexed with the raging heat of sin. But if thou beest destitute of the silver of thy merits, make haste the rather: If thou hast no merits of thine own, make haste the more ardently to the

Rom. 8. 1.
Ioh. 6. 56.
55.
Isa. 55. 2.
Psal. 36. 8.
Ioh. 4. 14.
Isa. 55. 1.

merits of Christ: Make haste therefore, and buy without silver. Here is the chamber of Christ and the soul from which let not thy sins deterre thee, and into which let not thy merits enter. For what can be our merits? *They lay out their silver, and not for bread; they labour, and not for fulnes.* Our labours do not satiate, neither is the grace of God bought with the silver of our merits: Therefore heare O my soul, and eat that which is good, and thou shalt be delighted with fatnes. *These words are spirit and life, and the words of eternall life. The cup of benediction is the communion of the bloud of Christ, and the bread which we break, is the participation of the Lords body. We cleave* unto the *Lord*: Therefore *we are one Spirit with him.* We are united unto him, not only by the communion of nature, but also by the participation of his body and bloud. I do not therefore say with the Iews, *How can this man give us his flesh to eat?* But rather cry out, How doth the Lord distribute unto us his flesh to eat, and his bloud to drink! I do not prie into his power, but do admire his benevolence: I do not examine his [illegible]

Isa. 55. 2.

Joh. 6. 63.

1. Cor. 10. 15.

1. Cor. 6. 17.

Joh. 6. 52.

[illegible] but [illegible] his presence I believe, the [illegible] of his presence I know not: I am certainlie assured that it is most neare and inward. *We are members of his body: flesh of his flesh, and bone of his bones. Hee dwelleth in me, and we in him.* My soul desireth to live by cogitation into this most profound abysse, but cannot finde with what words to set forth and declare that goodnes; and therefore is altogether amazed at the sight of the greatnes of the grace of the Lord, and the glory of the blessed.

Eph. 5. [illegible]

Ioh. 6. [illegible]

Meditat. XIX.

Of the mystery of the Lords supper

Be wise: do not too far enquire
To that thou rather shouldst admire

IN the Lords holy Supper there is set before us a mistery to be trembled at, and to be adored of us by [illegible] means: There is the treasure and treasurie of divine grace. Wee know that there was a *tree of life* planted by God, whose fruit might have conserved our first parents and their posterity by the fertility and [illegible] thereof. There was also placed in [illegible]

Gen. [illegible]

good and evil: But even that which was appointed by God for their salvation and life, and for an exercise of their obedience, became unto them an occasion of death and condemnation, whilest they, poore wretches, obeyed the devils allurements, and their own desires. Here also is prepared a tree of life, that sweet wood

Eze. 7.12. *whose leaves are for medicine, and whose fruit for meat*: The sweetnesse thereof doth take away the bitternes of all evils, yea of death it self. Unto the Israelites was given *Manna*,

Exo. 16.15 that they might be fed with heavenly food: Here is that true Manna

Ioh. 6.51. *which came down from heaven to give life unto the world*. This is the heavenly bread, and the angelicall meat

35. of which *whosoever eateth, shall never hunger*. The Israelites had the

Exo. 28.43 *ark of the covenant*, and *the mercy-seat*, where they might here the

Exo. 33.11 *Lord speak face to face*: Here is the true ark of the covenant, that is, the most sacred bodie of Christ,

Col. 2. 3 *wherein the treasures of all science, knowledge, and wisedome are hidden*. Here is the true mercy-seat in the

Rom. 3.25 *blood of Christ*, which [illegible]

he speak unto us only by his inward consolation, but also dwelleth in us neither doth hee feed us only with heavenly Manna, but with himself. Here is the gate of heaven indeed, here is the *angels ladder*: For can heaven be greater then hee that is in heaven? Can heaven be more nearly united unto God, then the flesh and humane nature which hee hath assumed? *Heaven* indeed *is the throne of God*: But in the humane nature assumed by Christ *resteth the holie Spirit*. God is in heaven: *But in Christ dwelleth the fulnesse of the divinitie*. Certainly, this is a great and infallible pledge of our salvation. Hee had no greater thing to give unto us: For what is greater then himself What is so closely united unto him as his humane nature, which is assumed into the fellowship of the most blessed Trinity, and made the treasurie of all heavenly goods? What is so nearly conjoyned unto him as flesh and bloud? And yet with these most heavenly nourishments doth he refresh us miserable worms, and make us partakers of his nature: And shal not he then make us partakers of his grace? [illegible]

Isa. 66.
Gen. 28.
Isa. 11.
Col. 2.
Ambros.

How can the Lord then despise us whom he feedeth with his own flesh and bloud? How can he forget himself unto whom he hath given the pledg of his own body? How can Satan be able to overcome us, seeing that we are fed with heavenly food, that we faint not in battell? We are deare unto Christ; because he bought us at so deare a price: We are deare unto Christ; because he feeds us with such deare and precious things: We are
Eph. 5 30. deare unto Christ; *because we are his flesh and members.* This is the onlie
Ignatius. Panacea of all spiritual diseases, this
Bernard. is the medicine of immortality: For what sin is there so great, that the sacred flesh of God cannot expiate? What sin is so great, that the quickning flesh of Christ cannot heale? What sin so morrall, that is not taken away by the death of the Son of God? What fiery darts of the devil can be so deadly, that they cannot be quenched in this fountaine of divine grace? What so great staine of the conscience, that the bloud cannot purge? The Lord was present
Exo. 13. 21 to the Israelites in a cloud, and in the

souls: Here is not felt the fire of Gods fury, but the heat of his love; neither doth he depart from us, *but makes his mansion with us.* Our first parents were *brought into paradise*, that most sweet and fragrant garden the type of eternall beatitude, that being put in minde of Gods bountie, they might perform due obedience unto their Creatour. Behold! Here is more then paradise in this place. For the creature is filled with the flesh of the Creatour: The penitent conscience is cleansed by the bloud of the Son of God. By the body of Christ are nourished the members of Christ the head. The faithfull soul is fed with divine and heavenly dainties. The sacred flesh of God, which the angels adore in the unity of person, which the archangels reverence, at which the powers do tremble, and which the vertues admire, is our spirituall food. *Let the heavens reioyce, and let the earth be glad*, but much more the faithfull soul, upon whom such and so great benefits are bestowed.

Ioh. 14.

Gen. 2.

Psal. 96.

Of serious preparation before we come to the Lords Supper.

A wedding garment put thou on,
Or keep from this communion.

HEre is no common cheere, nor the feast of some ordinary king; but here is the holy mysterie of the body and bloud of Christ to be handled of us: Therefore a due preparation is required, lest we finde death in stead of life, and receive condemnation in stead of mercy. How did that most holy *Patriarch* so famous for the strength of his faith, how did he feare and tremble when the Son of God appeared unto him in the shape of man, and threatned that he would destroy Sodome? Here the Lambe of God is not set before us to look upon, but to be tasted and eaten. *Vzzah* coming inconsiderately unto the *ark* of the *covenant*, was by the Lord suddenly *smitten with a leprosie*. What wonder is it then, if *he that eats of this bread, and drinks of this wine unworthily, eateth and drinketh his own condemnation?* For here is the true ark of the new covenant, which was prefigured by the

Now the Apostle reacheth true preparation in one word: *Let a man examine himself, and so let him eat of this bread.* Now as all divine examination is to be squared according to the rule of divine scripture, so also is this, which *Paul* requires. Let us therefore consider in the first place our own infirmitie: For what is man *dust* and *ashes*. We were made of the earth, we live of the earth, and wee return to the earth. 1. Cor. 11. 28. Gen. 18. 27.

What is man? Stinking seed, a sack of dung, and meat for worms. Man was born to labour, and not to honour. Man is born of a woman, and therefore with guiltines: He liveth but a short time, and therefore in fear: He is full of many miseries, and therefore of weeping: many indeed, because both of body and soul. Man knoweth neither his beginning nor his end. Wee have our being for a while like a fading flower: But this short life hath long sorrowes and labours. Let us consider in the second place our unworthines: Verily every creature in respect of the Creator, is shadow, a dreame, nothing. Therefore man also. But man is unworthy in a greater and more [illegible] *Bernard.*

vous manner? For he offended his Creatour by his sin. God is just by nature and by essence: Therefore by his nature and by his essence hee is offended and displeased with sinne.

Deu. 4.24 What are we stubble to that *consuming fire*? How shall our most filthie deeds appeare? How shall our

Psal. 90.8 *iniquities which thou settest before thee, and our errours which thou placest in the light of thy countenance?* God is infinite, and alwayes like himself, of infinite justice and infinite anger: And if in all his works, then certainely in his anger, justice, and revenge, God is altogether great and wonder-

Rom. 8.32 full. *He that spared not his own Son*, will he spare his own workmanship? Hee that spared not the most holie one, will hee spare the wicked servant? God so hateth sin, that he doth punish it even in the best beloved: as is appeare by Lucifer the prince of the angels. But let not this examination respect us only, but the blessed bread also, which is the communion of the Lords body: Then shall the true fountain of grace, and the inexhaustible spring of mercie appeare. God cannot altogether neglect any thing, that he worketh in

partakers of his own [illegible]
over hated his own flesh? Therefore
this holy banquet shall transform
our souls: This most divine banquet
shall make us divine men; untill at
length we be made partakers of in-
ture happines, being made capable
of God wholly and only, and whol-
lie like unto God. What wee have
hereby faith, and in a mystory, there
we shall have in deed, and openlie:
Yea our bodies have attained to this
dignitie, that in them wee shall *see*
God face to face: I say our bodies,
which are now the temples of the
holy Ghost, and are sanctified and
quickned by the body and bloud of
Christ dwelling in us: This most ho-
ly medicine cures all the wounds of
sin: This quickning flesh overcometh
all mort all sin: This is the most ho-
ly seal of divine promises, which we
may shew before Gods [illegible]
Having this pledge wee [illegible]
and [illegible] secure of [illegible]
Christ his body and [illegible]
bited unto us, [illegible]
benefits by this most holy [illegible]
most blessed bloud are [illegible]
us? How can [illegible]
the [illegible]

Eph. [illegible]

Nazian[illegible]

1. Cor. [illegible]
12.

He that hath given his Son to us, how
shall he not give all other things with
him? Let the Spouse therefore be glad
Rev. 19.7. *and rejoyce*; for the time is at hand
when she shall be called to *the mar-*
riage of the Lambe: Let her put on
precious apparell, let her put on
Mat. 22.12 her *wedding garments*, that she be not
found naked. This garment is the
bridegrooms righteousnesse, which
we put on in baptisme: But our right-
teousnes is so far from being a wed-
ding garment, that it is as *the cloth*
Isa. 64.6. *of a menstrous woman*. Let us bee a-
fraid therefore to bring the most fil-
thy and stinking rags of our works
to this nupciall solemnitie. Let the
2. Cor. 5.3 *Lord cover us, that we be not found*
naked.

Meditat. XXI.

Of Christs ascension.

Christ is ascended up on high:
And we must up like eagles flie.

MEditate upon the bridegoome
ascension, thou faithfull soul:
For Christ withdrew his visible pre-
sence from the faithfull, to exercise
Joh. 20.29. their faith: And *blessed are they that*
1 Pet. 1.8. *see not, and yet believe*. *where our*
treasure is, there let our hearts be also.

Christ

Christ our treasure is in heaven: Let our *hearts* therefore *be set upon* Col. 3. 1.
those things that are heavenly, and *meditate upon the things that be above*. The spouse desires with most earnest sighs the return of her beloved: So let the faithfull soul desire the coming of that day, when she shall bee admitted to the *marriage of the Lamb* Rev. 19. 7.
Let her put her confidence in the pledge of the holy Spirit, which the Lord left unto her at his departure: Let her put her confidence in the body and bloud of the Lord, which she receives in the mysterie of the supper: And let her beleeve that our bodies which are filled with this incorruptible food, shall at length be raised up again. That which we now beleeve, we shall then see: Our hope shal then be real fruition: The Lord is present unto us here, while we are on the way, in a strange shape: But in the mansion of our heavenly country we shall behold him and know him as hee is. It was our Saviours will, to ascend up *from the mount of* Act. 1. 12.
Olives: The olive is a signe of peace and joy: Therefore not without cause did hee ascend up from the mount of Olives; because by his pas-
sion

sion hee hath purchased peace and tranquillity for terrified and amazed consciences. Not without cause did hee ascend up from the mount of Olives: For the court of heaven did exceedingly joy to receive him. The mount doth call and invite us to heavenly things: seeing therefore we cannot follow him with our bodilie feet, let us follow him with the feet of our holy desires. *Moses* also in
Exo. 19.3. like manner *ascended up unto the*
Ch. 4. 20. *Lord in the mount. The holy patriarchs worshipped in the mount. Abraham* made choice of the *mount*, and
Gen. 13. *Lot* of the *plain*: Let the faithfull
11. 32. soule leave the plain of this world, and by holy devotion go up to the heavenly mount: so shall she feel God speaking unto her inwardlie, and that most sweetly: So in her
Ioh. 4.24. prayers may she *worship in spirit*: So shall shee bee able (with *Abraham* to escape the everlasting fire prepared for the plain of this world. *Bethania* signifieth a village of humilitie and affliction, by which wee must passe to the kingdome of heaven, even as Christ himself passed from the place of affliction to the joyes of heaven. Till this time heaven was shut, and

paradise, which is above, [illegible]
by a [illegible] sound: But now Christ
being conquerour doth set open hea-
ven unto us; to shew us the way into
our heavenly countrey, from which
wee had fallen away. The disciples
stood lifting up their eyes, and looking Act. 1.
up towards heaven: So let the true
disciples of Christ lift up the eyes
of their heart to behold heavenly
things. Lord Iesus what a glorious Gra[illegible]
clause followed thy passion! How
happy and sudden a change is this!
How did I see thee suffering on
mount Calvarie, and how do I be-
hold thee now in the mount of O-
lives! There thou wast alone; here
thou art accompanied with many
thousands of angels: There thou
didst ascend up to the crosse; here
thou didst ascend up into heaven in
a cloud: There thou wast crucified
between theeves; here, thou reloy-
cest amongst the companies of an-
gels: There, thou wast nailed to the
crosse as a condemned man; here,
thou art at liberty, and dost deliver
those that were condemned: There,
dying and suffering; here, reloycing
and triumphing. *Christ is our head,*
we are his members: Rejoyce [illegible]

fore and be glad thou faithfull soul for the ascension of thy head. The glory of the head is the glory also of the members. Where our flesh doth reigne, there let us beleeve that we shall also reigne: Where our bloud doth rule, let us hope that we shall also obtain glory: Though our sins do hinder us, yet the communion of nature doth not repell us: Where the head is, there shall the other members be also: Our head is entred into heaven: Therefore the members have just cause to hope for entrance, not only so, but that they have possession there already. Christ descended from heaven to redeem us; and again he ascended up into heaven to glorifie us. Unto us was hee born, for us did he suffer: For us therefore did he ascend. Our charity is confirmed by Christs passion, our faith by Christs resurrection, our hope by Christs ascension. Wee must follow Christ our bridegroom not onelie with our ardent desires, but also with our good works, Into that citie which is above, *nothing shall enter that is defiled:* In token of this the angels that came from the heavenly Jerusalem appeared *in white appa-*

rell

vell; by which purity and innocency is figured. With the Doctour of humility there ascended no pride; with the Author of goodnes there ascended no malice; with the Lover of peace there ascended no discord; and with the Son of the Virgin there ascended no lust. After the parent of vertues there ascend no vices; after the Iust there ascend no sins, and after the Physician there can ascend no infirmities. He that desires to see God hereafter face to face, let him here so live as in his sight. He that hopes for celestiall things, let him contemne terrestiall. O draw our hearts unto thee, good Iesus! Eusebius

Meditat. XXII.

An Homily of the holy Ghost.

God sealeth by his holy Spirit
As many as shall life inherit.

OUr Lord ascending up into the heavens, and entring into his glory, sent the *holy Ghost* unto the disciples upon the day of Pentecost. As in the old Testament God when he proclaimed the law in *mount Sinai, came down unto Moses:* So when the gospel was by the Apostles to be propagated throughout all the Acts 2. Exo. 19.

world, the holy Ghost came downe upon them. There, was thundring and lightning, and the loud sound of the trumpet; because the law doeth thunder against our disobedience, and makes us subject to Gods indignation: But here, is the sound of a gentle winde; for the preaching of the gospel doth lift up the soules that are cast downe. There, was the fear and trembling of all the people, 4.15 *because the law worketh wrath:* But here, the whole multitude doth flock together to heare the wonderfull things of God; for by the gospel wee have accesse unto God: There, the Lord descended in fire, but it was in the fire of his wrath and fume, therefore was the mountaine moved, and did smoak: But here, the holy Ghost descendeth in the fire of love, so that all the house is not shaken by the wrath of God, but is rather replenished with the glory of the holy Ghost. What wonder is it, if the holy Ghost bee sent from the court of heaven to sanctifie us, seeing that the Son was sent to redeeme us? The passion of Christ had not profited us, unles by the Gospel it had been preached unto us. For what

use is there of a treasure that is hid? Therefore our most merciful Father did not only prepare a great benefit by the passion of his Son, but also would have it offered to all the world by sending the holy Ghost. The faithful mother giveth unto her tender infant both her dugs. God who is faithfull doth send unto us both the Son and the holy Ghost. But the holy Ghost came upon the apostles, when they were assembled together at prayer *with one accord*: For he is the *spirit of prayer*, he is obtained by prayer, and he moveth us to pray. Wherefore? Because he is that bond by which our hearts are united with God, as he doth unite the Father with the Son, and the Son with the Father: For he is the mutuall substantiall love of the Father and the Son. This our spirituall conjunction with God is wrought by faith. But faith is the gift of the spirit. It is obtained by prayer: But true prayer is made in the Spirit. In the temple of Solomon, when incense was offered unto God, *the temple was filled with the glory of the Lord*: So if thou offerest unto God the sweet odours of prayers, the holy Ghost

Act. 2.
Zec. 12.

shall fill the tem[illegible] heart with glory. Let us [illegible]ure the mercy and grace of God. The Father
al. 50. 15 promiseth to heare our prayers, the Son maketh *intercession for us*, and
m. 8. 34. the holy Ghost *prayeth in us*. The
l. 4. 6. angels carry our prayers unto God,
ustine. and the court of heaven is open to receive our prayers. God of his mercy doth give unto us the effect of prayer; because he giveth unto us the spirit of grace and prayer: Hee giveth unto us also the effect of prayer; because hee doth alwayes heare our prayers, if not according to our will, yet according to that which is most profitable for us. The
cts 2. 1. holy Ghost came *when they were all met together with one accord in the same place*. For hee is the Spirit of love and concord that joyneth us unto Christ by faith unto God by love, and unto our nighbour by charity. The devil is the authour of discord and separation: by our sins hee separates us from God; by hatred, contention, and brawling, hee separates men one from another: But the holy Ghost as in Christ he hath conjoyned the divine and humane na-
. 1. 35. ture, by his wonderfull *overshadow-*

ng: So doth he by his gifts poured upon us, conjoyn men with God, and God with men. As long as the holy Ghost remaineth in man by his grace and gifts, so long doth man remain united to God. As soon as man by sinne falleth from faith and love, and shaketh off the holy Ghost he is separated from God and is deprived of that most blessed union. He that hath the holy Ghost hateth not his brother. Why? Because by the Spirit he is made partaker of the mysticall body of Christ, whose members all the godly are: And *who ever hated his own members?* Yea more, Hee that is governed by the Spirit of the Lord, loveth even his enemies. Why? Because *he that cleaveth unto the Lord, becomes one spirit with him:* And God *causeth his sun to rise upon the good and bad: and hateth nothing which he hath made:* Hee that hath the spirit of God is ready to be servant unto all, hee to his power doth good unto all, he is ready for all to make use of, because God is the fountain of al mercy and grace to all. Now the Spirit of God effects in man such motions as hee himself is: As the soul [illegible]

Eph. 5. 29

1 Cor. 6. 17

Mat. 5. [illegible]

Wis. 11. 24

the body life, sense, and motion: So the Spirit makes man spirituall, seasons his minde with divine saltnesse, and directs all his members to the performance of all duties towards God, and towards his neighbour. From heaven came that sound which was the signe of the coming of the holy Ghost. Because the holy Ghost is of an heavenly nature, to wit, of the same nature with the Father and the Son; from whom, that is, the Father and the Son, he proceedeth from all eternity. Moreover, he maketh men to think upon heavenlie things, and to seeke those things which are above. He which cleaveth unto earthly things, and is by his love united unto the world, is not yet made partaker of the heavenly spirit. He came in the type of breath Because he affordeth unto the afflicted quickning consolation; and because we live according to the flesh by the reciprocall breathing out and sucking in of the aeriall spirit. He came under the type of spirit and breath: For he giveth unto us, To live according to our better part.

Ambrose.

John. 3. 8. *The winde bloweth where it listeth, and thou hearest the sound thereof.*

thou knowest not whence it commeth, or whither it goes: So is every one that is begotten of the Spirit. And it was meet that he should come in the type of breath: Because he proceedeth from the Father and the Son by one breathing from eternity. It was a powerfull breath: Because the grace of the holy Ghost comes with power. The holy Ghost moveth the godly, in whom hee dwelleth, to all that is good; and so moveth them, that they regard neither the threats of tyrants, nor the treacheries of Satan, nor the hatred of the world: He conferreth upon the apostles the gift of tongues: Because *their sound was to go into all lands:* And so the *confusion of tongues* (which was the punishment of pride and rashnes in the building of the tower of Babel) was taken away; and the dispersed nations, by the gift of the holy Ghost, through divers tongues were gathered together into the unitie of faith. It was meet that he should come in the figure of tongues: Because the *holy men of God did speake as they were inspired by him.* Because he spake by the apostles, and because he powreth the words of GOD into the

Psal. 19.

Gen. 11.

2 Pet. 1. 21.

mouthes of the ministers of the church. For these so great gifts blessed and praised be the holy Ghost together with the Father and the Son for ever and ever!

Meditat. XXIII.

Of the churches dignitie.

Great is the churches dignitie, which chosen is Christs spouse to be.

COnsider, thou devout soul, what a great benefit God hath bestowed upon thee, in calling thee to the communion of the church. *One is my beloved*, saith the bridegroom in the Canticles: One indeed; because there is but one true and orthodox church, the beloved spouse of Christ. Without the bodie of Christ, there is not the spirit of Christ and *hee that hath not the spirit of Christ is not his*; and he that is not Christs, cannot bee made partaker of life everlasting. All that were without the ark of *Noah* did perish in the floud: And they that are without the spirituall ark of the church, must needs be overwhelmed in everlasting destruction. He shall never have God to be his Father in heaven that hath not the church for his mo-

Cant. 6. 9.

Rom. 8. 9.

Gen. 7. 21.

Austine.

therupon earth. Consider, thou devout soul, that every day many thousands of souls descend into hell for this cause, because they are without the bosome of the church. Nature hath not separated thee from them, but only the grace of God that sheweth mercy. When *Egypt* was involved in palpable *darknes*, the Israelites only had light: So in the church only is the light of divine knowledg. They that are without the church, do passe from the darknes of ignorance in this present life, to the darknes of eternall damnation in the life to come. He that is not a part of the militant church, shall never bee a part of the church triumphant. For these things following have a neare conjunction together, that is to say, God, the word, faith, Christ, the church, and life everlasting. The holy church of God is a mother, a virgin, and a spouse: She is a mother: Because she brings forth spirituall sons unto God every day. She is a virgin: Because shee doth keep her self chaste from the embracements of the devil and the world. She is a spouse: Because Christ hath betrothed her unto himself by an everlast-

Exo. 10. 23

Chem.

ing covenant, and hath given [illegible]
[illegible] 8.23. her the pledge of the Spirit. The
Chrysost. church is that *ship that carries Christ*
upon Mat. *and his disciples*, and brings them
at length to the heaven of everlasting felicity: The church sails through the sea of this world with a prosperous course, having the stern of faith God for her pilot, and the angels for her rowers, and carrying the companies of all the saints: In the midst thereof there is erected the saving tree of the crosse, upon which doe hang the sails of evangelicall faith, by which she is carried to the security of eternall rest, by the breathing of the holy Ghost. The church
Mat. 21.33 is that *vineyard* that God hath planted in the field of this world, which he hath watered with his bloud, about which he hath set an *hedge* of
[illegible] 5. 2. angelicall guard, in which he hath [illegible] *vine-presse* of his passion, and gathered out the stones and impediments thereof. The church is
Rev. 12. 1. that *woman clothed with the sunne*. Because she is arrayed with the [illegible] of Christ. She treadeth the *moon under her feet*: Because she despiseth earthlie things [illegible] subject to sundry changes. [illegible]

thou devout soule, the excelling great dignitie of the Church, and render due thanks unto God. Great are the benefites which are in the church of God, but all do not meet with them. It is a *garden enclosed*, and a *fountain sealed up*: No man sees the beauty of this enclosed garden, but he that is in it: Neither doth any one know the benefits that are in the church, but he that is himself in it. This Spouse of Christ is *black* without, but *beautifull* within. For *the kings daughter is all glorious within*. This *ship is tossed with many tempests* of persecutions: This vineyard being bound doth rise up, and being cut down groweth up. For this *woman* the infernall *Dragon lieth in wait* after diverse manners. The church is a faire *lilie*; But yet *among thorns*. The church is a most beautifull garden: But when the North winde of tribulations doth blow upon it, the spices thereof fall. The church is Gods daughter: But she is exceedingly hated of the world: She looks for an heavenly inheritance: and therefore she is compelled to be a pilgrim in this world. In this pilgrimage she is oppressed in her pre-

Can. 4. 1

Can. 1. 5
Psa. 45. 13

Mat. 8. 2

Rev. 12. 1

Cant. 2.
Ambros.

 sure

sure she is silent, in her silence she is strong, in her strength she overcometh. The church is a spirituall mother: But she is compelled *to stand under the crosse with Mary the mother of Christ*. The church is a palm tree Because under the weight of tribulations and tentations shee grows most. Consider, thou devout soul, the dignity of the church: And beware thou commit nothing to her dishonour. The church is thy mother: Take heed therefore that thou contemne not her voice. She is thy mother: Therefore thou must alwayes hang upon her breasts. The breasts of the church are the word and the Sacraments. The church is a virgin: If therefore thou art her true son, abstain from the worlds embracements Thou art a member of the virgin the church: See therefore that thou prostitute not the virgins members, and so commit fornication with the devil by sin. The church is the spouse of Christ, and so is every devout soul: Let her beware therefore that shee cleave not unto Satan. Thou art the spouse of Christ: See thou lose not the earnest of the holy Spirit which he hath given thee. Thou art

Ioh. 19. 25.

the spouse of Christ: Pray continually that the bridegroom would make haste, and lead thee in unto the celestiall marriage: But the bridegroom will come in the night of security: *watch therefore*, lest when he cometh he finde thee sleeping, and so shut thee out of the gate of eternall salvation. Let the oyl of thy faith shine, lest at the coming of the bridegroom thou beest constrained to desire it in vain. Thou art carried in the ship: See therefore that thou dost not throw thy self headlong into the sea of the world before thou comest to the haven: Thou art carried in the ship: pray that thou beest not swallowed up by the tempests of afflictions, and waves of tentations. Thou art called into the Lords *vine-yard*: See that thou labourest stoutly: Think upon the penie, and not upon the dayes labour. Thou art the Lords vineyard: Cast away all unprofitable branches, that is, the unfruitfull works of the flesh, and think the whole time of thy life to be the time of pruning. Thou art a vine-branch in Christ the true vine: See that thou dost remain in him, and bring forth much fruit; because

Mat. 25.

Mat. 20.

the heavenly husband man will *take*
Joh. 15. 2. *away every branch that bringeth not forth fruit, and purgethatwhich bringeth forth fruit, that it may bring forth*
Gal. 3. 27. *more fruit.* Thou hast *put on Christ* by faith, and art clothed with this *sun of righteousnesse*: See then that
Mal. 4. 2. thou treadest the *moon*, that is, all
Rev. 12. 1. earthly things *under thy feet*: And esteem all other things little worth in respect of eternall goods. O good Iesus, thou that hast brought us into the church militant, bring us at length also into the church triumphant!

Meditat. XXIIII.

Of Predestination.

In Christ we are by God elect,
without Christ God doth all reiect.

O Devout soul, as often as thou wilt meditate upon thy predestination, behold Christ hanging upon the crosse, *dying for the sins* of the
Rom. 4. 25 whole world, *and rising again for our iustification.* Begin from Christ lying
Austine. in the manger, and so thy disputation of predestination shall proceed orderly. *God elected us before the*
Eph. 1. 4. *foundations of the world were laid*; but yet he elected us in Christ: If

therefore

therefore thou art in Christ by faith do not doubt but that election belongeth unto thee: If with a firm confidence of heart thou adherest unto Christ, do not doubt but that thou art in the number of the elect. But if thou goest further beyond the limits of the word, and wilt search into the profunditie of predestination, it is greatly to be feared that thou wilt fall into the profunditie of desperation. Without Christ *God is a consuming fire*: Take heed therefore of comming too neare this fire, lest thou beest consumed. Without Christes satisfaction, God by the voice of his law accuseth all, and condemneth all: Take heed therefore that thou draweſt not the mysterie of predestination out of the law. Search not into the reasons of Gods counsels, lest thy cogitations do much seduce thee. God *dwelleth in light that no man can attaine unto*: Presume not therefore to come unto it rashly: But God hath revealed unto us the light of his gospel, and in this thou mayest safely inquire into the doctrine of this secret, and in this *light* thou shalt *see* true light. I save the profunditie of this

Deut 4. 24

1 Tim. 6. 16

nall decree made from eternity, and convert thy self to the clearnes of the manifestation which was made in time. Iustification made in time is the glasse of election made without time. Out of the law take notice of the wrath of God for sin; and repent out of the gospel take notice of the mercy of God through Christ his merit, and apply that unto thy self by faith: Take notice of the nature of faith, and shew it by thy godly conversation: Take notice of Gods fatherly castigation in crosses, and endure through patience: And then at length begin to handle the doctrine of predestination: This method the apostle teacheah: This method let him that is the apostles disciple, follow. There are three things alwayes to be obserued in this mysterie: The mercy of God loving us, the merit of Christ suffering for us, and the grace of the holy Ghost by the gospel sanctifying us. Gods mercy is universall; because he loved the whole world. *The earth is full of the Lords mercy*; yea his mercy is greater then heaven and earth: For it is as great as God is: For God is love. He hath witnesse by his word, that hee

Luther.

Psal. 33. 5.

will

will not the death of a sinner: And if this be too little, he hath confirmed it with an oath: if thou canst not beleeve him for his promise, beleeve him for his oath. He is called the *Father of mercies*; because it is his property to spare and to have mercy The cause and originall of shewing mercy, he hath from himself; of condemning and punishing, from another: Insomuch that it may appeare that mercy and punishment proceed from him after a far different manner. The merit of Christ also is universall; because he died for the sins of the whole world. What can then more plainly prove his mercy, then that he loved us, when as yet wee were not? For it was his love that he created us. Moreover he loved us when we were turned away from him; For he sent his Son to be our redeemer. To the sinner adjudged to eternall torments, and not having wherewithall to redeem himself, the Father saith, Take my only begotten Son, and give him for thee. The Son himself saith, Take away mee, and redeem thy self. Christ was a flower of the field, not a flower of the garden; because the odour of his

Eze. 33.

Hierome.

Cor. 1, 3.

Bernard.

Can. 2.

grace is not shut up to some few, but laid open to all. Doubt not of the universalitie of Christs merit: Christ suffering, prayed for them that crucified him; and poured forth his bloud for them, by whom it was poured forth. The promises of the gospel are universall; because Christ

Mat. 11. 28 saith unto all, *Come unto me all yee that labour.* That which was performed for all, is also offered to all: As far as thou travelleſt amongſt these goods by the foot of truſt and confidence, so much also shalt thou obtain.

Bernard upon the Can. God denies his grace unto no man, but unto him that thinks himself unworthy of it. Consider therefore, thou faithfull soul, these three props of predestination, and rest upon them with the firm confidence of thy heart: Consider the benefits of Gods mercy that are past; and thou wilt not doubt of finall perseverance.

Bernard upon the 116 Psalm When as yet thou wast not, God created thee: when by the fall of Adam thou wast condemned he redeemed thee: when thou livedst in the world out of the church, he called thee: When thou wast ignorant, he instructed thee: When thou wentst astray, he redeemed thee: When thou sinnedst,

nedst, he corrected thee: When thou stoodst, he upheld thee: When thou wast fallen, he lifted thee up: When thou wentest, hee led thee: When thou camest unto him, hee received thee. His long-suffering appeared, in that he expected thee; and his mercy, in that he pardoned thee. Gods mercy prevented thee: Hope firmly that it will also follow thee. Gods mercy prevented thee, that thou mightest be healed; and it shall also follow thee, that thou mayest be glorified: It prevented thee, that thou mightest live godly; it shall also follow thee, that thou mayest live with him for ever: How came it to passe that in thy fall thou wast not ground to pieces? Who put his hand under thee? Was it not the Lord? Be confident therefore hereafter in Gods mercy, and hope assuredly for the end of perfect faith, that is, eternall salvation. In whose hands doeth thy salvation consist more safe and certain, then in those which *made both heaven and earth*, those *hands that are never shortned*, those hands that do abound with the bowels of mercy, and those hands that have holes in them by which

Psal. 23. 6.

Augustine.

Savanar.

Bernard upon the 31. Psal.

Isa. 66.

Isa. 59.

mercy may flow forth? But consider O devout soul, that we were *elected*
Ephe. 1. 4. of God, *that we might bee holy and blameless*: Whosoever therefore study not to live an holy life, to them belongs not the benefit of election. We were elected in Christ: In Christ we are by faith: Faith shews it self by love. Therefore where there is not love, neither is there faith; where there is not faith, neither is there Christ; where there is not Christ, neither is there election: *The foun-*
2 Tim. 2. 19 *dation of God standeth sure, having this seal, The Lord knoweth who are his*; But let him depart from unrighteousnes, whosoever calleth upon the name of the Lord: *The sheep of*
Ioh. 10. 28 27. *Christ shall no man take out of his hand*, but *yet let the sheep of Christ*
Heb. 3. 6. *heare his voice. We are Gods house*; But let us retain our confidence and the glory of hope firm, even unto the end. O Lord, thou that hast given us
Phil. 2. 13. *to will*, give us also *to perfect*.

Meditat. XXV.

Of the saving efficacie of prayer.

Our prayers do pierce the starrie skie,
And fetch down blessings from on high.

Austine. IT is an exceeding great benefit of GOD towards us, in that he re-

quires us to confer with him familiarly by pious prayer: He bestoweth upon us the gift of prayer, and the fruit of prayer. Great is the force of prayer which is poured foorth on earth, but hath its operation in heaven. The prayer of the righteous is the key of heaven: Prayer ascendeth and deliverance descendeth from God: Prayer is a saving buckler, by which we repell all our adversaries darts. *When Moses stretched forth his hands, Israel prevailed against the Amalekites:* If thou stretchest forth thy hands towards heaven, Satan shall not prevaile against thee. As the enemie is kept off by the wall: So the anger of God is repelled by the prayers of the saints. Our Saviour himself prayed, not that he had any need, but to commend unto us the dignitie thereof. Prayer is the tribute of our subjection: Because God hath commanded that we should every day offer unto him our prayers, as a spirituall tribute. It is the ladder of our ascension unto God: For prayer is nothing else but the souls travelling unto God. It is the buckler of our defence: For the soul of him that continueth in prayer, is

Eph. 6. 16.
Exo. 17. 11
Ambrose.
Hierome upon Eze.
Nazian.

secure

secure and safe from the assaults of
Bernard. the devil. It is our faithfull messenger unto God: For it goeth up unto his throne, and solicits him to aid us This messenger never returns in vaine: For God alwayes hears our prayers, if not according to our will yet to our profit and salvation. We may assuredly hope for one of these two: Either he will give us that we ask, or else that which he knoweth to be more profitable for us. God gave his own Son that most excellent gift, being not intreated. what will he do then if hee be intreated? We cannot doubt of the Fathers hea-
Num. 7. 89 ring, or the Sons interceding: Upon all occasions thou mayest with
Kempis. *Moses* by prayer *enter into the tabernacle*, and consult with God the Lord: And thou shalt speedily heare his divine answer. *Christ* was *trans-*
Luk. 9. 29. *figured* when hee prayed: So in the time of prayer there are many changes wrought in the soul: For prayer
Bernard upon the Cant. is the light of the soul, and oftentimes leaves him in joy, whom shee found in despair. With what face
Chrysost. canst thou behold the sun, unles thou doest first worship him, who sends hat most pleasant light for thee to

look

look upon? How canst thou at thy table fall to thy meat, unles thou dost first worship him, who in his bounty bestows it upon thee? With what hope darest thou commit thy self unto the darknes of the night, unles thou dost first arm thy self by prayer? What fruit canst thou expect of thy labours, unles thou dost first worship him, without whose blessing all labour is unprofitable? If therefore thou wantest spirituall, or temporall blessings, *ask and receive*. If thou desirest Christ, *seek* him by prayer, *and thou shalt finde*: If thou desirest that the gate of divine grace, and eternall salvation should be opened unto thee, *Knock and it shall be opened unto thee*. If in the desert of this world the thirst of tentations, and the penury of spirituall goods afflict thee: Come unto the *spirituall rock, which is Christ*, come with devotion, and *strike* it with the rod of [illegible] thou shalt feel the streams of divine grace coole the thirst of thy penurie. Wouldest thou offer an acceptable sacrifice unto God? Offer thy prayers: so shall *God smell a sweet odour*, and his wrath shall cease. Wouldest

Matt. 7.

Berthor.

1 Cor. 10.

Exo. 17.

Gen. 8.

thou

thou every day converſe with God?
yprian. Love prayer, which is the ſpirituall conference between God and the devout ſoul. Wouldeſt thou *taſte how*
l. 34.8. *ſweet the Lord is?* Invite the Lord to the houſe of thy heart by prayer.
nſelm. Prayer pleaſeth God, if it be made in a due manner: whoſoever therefore deſireth to bee heard, let him pray with wiſedome, with fervency, with humility, with faith, with perſeverance, and with confidence: Let him pray with wiſedome, that is, for ſuch things as tend to the glory of God, and the ſalvation of his neighbour. God is omnipotent: Therefore do not thou in thy prayers tie him to means. God is moſt wiſe: Therefore do not thou in thy prayers preſcribe him an order. Let not thy prayers break forth raſhly, but let them follow the conduct of faith: Now faith hath reſpect unto the word: Therefore ſuch things as God hath promiſed in his word abſolutly pray for abſolutly: and ſuch things as he hath promiſed with a condition, as temporall things, pray for with a condition: and ſuch things as he hath in no wiſe promiſed, in no
rnard. wiſe pray for. God oftentimes gives

in

in his wrath, that which in his mercy hee doth deny: Therefore follow Christ who resigned his will wholly unto God. Pray with fervency: For how canst thou desire that GOD should heare thee, when thou hearest not thy self? Wouldest thou have God mindfull of thee, when thou art not mindfull of thy self? *when thou wilt pray; go into thy closet, and shut thy doore:* Thy heart is the closet, thou must enter into it: If thou wilt pray as thou oughtest, thou must shut the doore, that the cogitations of worldly busines may not trouble thee. Thy words come unto Gods eares without the affection of the heart: The minde must be so inflamed with the heat of cogitation, that it may far surpasse what the tongue expresseth: And *this is to worship in spirit and in truth*, as the Lord requireth: Christ *prayed in the mount* and *lifted up his eyes unto heaven*: So we must turn away our mindes from all the creatures, and turn them unto God. Thou dost injurie unto God if thou prayest unto him to attend unto thee, when thou dost not attend unto thy self. Wee may pray *without ceasing*, if we pray in the

Mat. 6.

Austin

Ioh. 4.

Luk. 6.

Ioh. 17.

1. The 17.

spirit

spirit, that is, if our mindes do alwayes by holy desires watch unto God. There is not alwayes need of clamour; because God heareth even the sighes of our hearts, seeing that hee dwelleth in the hearts of the godly. There is not alwayes need of words; because hee is present even with the thoughts. Oftentimes one sigh moved by the holy Ghost, and offered to God in the spirit, is more acceptable to God then long repetitions of prayers, where the tongue prayeth, and the heart is plainly dumbe. Let him pray with humility and place no confidence in his owne merit, but in the grace of God only. If our prayers relie upon our own worth, they are condemned, yea though the heart for very devotion should sweat drops of bloud. No man pleaseth God but in Christ: Therefore no man prayeth aright but through Christ and in Christ. The sacrifices did not please God, which were not offered on the only altar of the tabernacle: So prayer pleaseth not God, unles it be offered upon the only altar, which is Christ. God promised to heare the Israelites prayers, if they prayed with

Luther.

King. 8.

with their faces turned toward Ierusalem: So we in our prayers must convert our selves unto Christ, who is the temple of the divinitie. Christ at his passion being about to pray, cast himself *to the ground:* Behold how that most holy soul humbled it self before the divine majestie! Let him pray with faith, let him offer himself to want all joy, and to suffer all punishment. The sooner one prayeth, the more profitably; the oftner, the better; the more fervently, the more acceptably, with God. Let him pray with perseverance: for if God delay his benefits, he commends them, and doth not deny them: The longer things are desired, the sweeter they are being obtained. Let him pray with confidence, that is, ask with faith, without doubting. O most merciful God who hast commanded us to pray, give us grace to pray aright!

Mar. 14.

Anselm.

Kempis.

Austin.

Meditat. XXVI.

Of the holy angels appointed by God to bee our keepers.

The angels of the Lord protect All those that are the Lords elect.

CONsider, thou devout soul, how great the good[illegible]

is, who hath made his angels thy keepers. Our heavenly father sends his own Son to redeem us: The Son of God is made flesh to save us: The holy Ghost is sent to sanctifie us: The angels are sent to protect us: So then all the court of heaven doth as it were serve us, and convey their benefits unto us. I do not wonder now that all the inferiour creatures were made for man, seeing that the
Psal. 34. 7. *angels* themselves, creatures far more excellent, do not deny their ministery unto us. What wonder is it that the heaven ministers light unto us by day, that we may labour, and darknesse by night, that we may rest, seeing that those that dwell in heaven do minister unto us? What wonder is it that the aire affordeth us vitall breath, and all kindes of fowls to our service, seeing that the celestiall spirits watch over us for our safetie? What wonder is it that the water affordeth us drink, purgeth away our filth, watereth things that are dried and brings forth sundry kindes of fishes, when as the angels themselves are presene with us, and do refresh us, when wee are weary with the heat of calamities and temptations

What wonder that the earth beareth us, and nourisheth us with bread and wine, and furnisheth our tables with all kindes of fruits, and living creatures, when as he hath *given his angels charge to keep us in all our wayes*, Psal. 91. 11.
and to *bear us up in their hands, that* 12.
wee *dash not our foot against a stone.*
The angels were solicitous concerning Christ: For an *angel* foretells his Luk. 1. 31.
conception: An *angel* declares his nativity: Luk. 2. 10.
An *angel bids him flee into* Mat. 2. 13.
Egypt: The *angels minister unto him* Mat. 4. 11.
in the desert: The *angels* minister un Luk. 22.
to him in the whole ministerie of his preaching: An angel is present with 44.
him at the *agony* of death: An *angel* Mat. 28.
appears at his resurrection: The *an-* Act. 1.
gels are *present* at his ascension: The Mat. 24.
angels shall be with him when he returns to judgement. So then, as the angels waited upon Christ in the dayes of his flesh, so also are they solicitous for all them that are incorporated into Christ by faith. As they served the head, so do they also serve the members: They rejoyce to serve them on earth, whom they shall have their companions in heaven. They do not deny their ministerie unto them, whose most sweet fellow-

ship they hope for hereafter. *The angels of God appeared to Iacob in the way* to his countrey: So in this life, which is the way to our heavenly countrey, the angels are the keepers of the godly. The *angels* defended
Dan. 6. 22. *Daniel* in the midst of the *lions*: So likewise they defend all the godly from the treacheries of the infernal
Gen 19. 16 Lion. The *angels preserved Lot* from the fire of Sodom: So by holy inspirations and protections against the devils tentations they often preserve
Luk. 16. 22 us from the fire of hell: The *angels carry* the soul of *Lazarus into Abrahams bosome*: And so they translate the souls of the elect unto the palace of the heavenly kingdome. The an-
Act. 12. 7. gels leads *Peter* out of prison, and so hee doth often deliver the godly out of most apparent dangers. Great is the power of our adversarie the devil: But let the guard of the angels
Hierome. lift us up. Doubt not but these will bee present to aid thee in dangers; because the Scripture describeth them with *wings*, under the figure
Exo. 25. 20 of *Cherubim* and *Seraphim*, that thou
Isa. 6. 2. mayst know assuredly, that they will come with incredible celeritie to
Bernard. bring aid and succour. Do not doubt

but

but these will be thy protectours in all places; because they are most subtile spirits which no body can resist: All visible things give way unto them and all bodies alike, though they be solid and thick, by them are penetrable and passable. Do not doubt but these spirits know thy dangers and afflictions; because *they alwayes behold the face of thy heavenly Father* Mat. 18. 10 and are alwayes ready prest for his service. Know also, thou devout soul that these angels are holy: Therfore study for holinesse, if thou wouldest enjoy their fellowship. Likenesse of conditions doeth most beget friendship: Accustome thy self therefore to holy actions, if thou desirest to have the angels to be thy keepers. In every place and angle stand in awe and reverence of thy angel, and do nothing in his presence which thou woldest be ashamed to do in the sight of man. These angels are chaste: Therefore they are driven away by filthy actions: Smoak drives away bees, and an ill savour drives away doves: So, lamentable and stinking sin drives away the angels the keepers of our life. If by sin thou deprivest thy self of their tuition: How Basil.

canst thou bee safe from the devil treacheries? If thou beest destitute of the angels protection: How canst thou bee safe from the invasion of many dangers? If thy soul bee not fenced by the wall of the angels defence, the devil will easily overcome it by his deceitfull perswasion. The holy *angels* are *sent* by God as his messengers to us: Therefore thou must be reconciled unto GOD by faith, if thou wilt have an angel to be thy keeper. Where the grace of God is not, neither is there the guard of angels: Let us behold the angels as Gods saving hands, which are moved to no work without his direction. There is joy in heaven before the angels over one sinner that repenteth. The teares of the penitent are as it were the wine of the angels: But an impenitent heart puts to flight the angels our keepers. Let us therefore repent, that we may cause the angels to rejoyce. The angels are of an heavenly and spirituall nature: Let us therefore think upon heavenly and spirituall things that they may take pleasure to be with us. The angels are humble and hate pride altogether, because

Heb. 1. 14

Luther.

cause they are not ashamed to tend little children: *why* then *is earth and ashes proud*, when the heavenly spirits so humble themselves? At death especially the devils subtilty is to be feared, because it is written that the *serpent* lieth in wait for the *heel*. The heel, which is the extreme part of the bodie, is the last term of our life. In that last agony of death, the angels guard is most necessary; that they may deliver us from the fierie darts of the devil, and carry our soul when it is gone out of the prison of our bodie, into the heavenly paradise. When *Zacharie* was in the temple busie about his holy function, *the angel of the LORD came unto him*: So likewise if thou delightest in the exercise of the word and prayer, thou mayest rejoice to have the angels thy protectours. O most mercyfull GOD, thou that leadst us through the desert of this world by the conduct of the holy angels, grant that we may at length bee carried by them into the kingdome of Heaven!

Eccl. 10. 9.

Gen. 3. 15.

Luk. 1. 11.

Meditat. XXVII.

Of the devils treacheries.

The devils treacheries who knows?
A thousand wayes he seeks our woes.

CONsider, thou devout soul, in what danger thou art, because the devill thine adversary is always lying in wait for thee. He is an enemie, for boldnesse, most ready; for strength, most powerfull; for subtiltie, most cunning; for engines, well stored; in fight indefatigable; into all shapes changeable: He inticeth us into many sins, and having enticed us he accuseth us before Gods judgment seat. He accuseth God to men, and men to God, and men one to an other. He exactly considers everie ones naturall inclination; and then he layes for them the snares of tentations. As in the besieging of cities the besiegers come not against the strong and fortified places, but where they finde the walls weak, the ditches plain, and the turrets without guard: So the devil [illegible] the soul of man, first [illegible] part which he finds softest, [illegible] affected for him the easier [illegible] It he be once over[illegible]

Lactant.

Prosper.

Lauter.

[illegible]oth not presently [illegible] [illegible]
[illegible]omes again to tempt with greater
force; that so he may by tediousnes
and neglect overcome those whom
by violence of tentations he could
not overcome. Against whom will he
not use his subtile tricks, when he
was so bold as to set upon the Lord Mat. 4. 3.
of majesty himself with his craft and
subtiltie? What christian will hee
spare, when hee *sought to winnow* Luk. 1[illegible]
Christs Apostles themselves like
wheat? He deceived *Adam* in his na- Gen. 3.
ture instructed: Whom cannot he de-
ceive in his nature corrupted? He de-
ceived *Iudas* in the school of our Sa-
viour: And whom [illegible] [illegible]
in the world [illegible]
In all states [illegible]
are much to be [illegible] [illegible]
he lifts us up with pride: In adversi-
ty he drives us to despair: If he sees
a man delighted with frugality, hee
entangleth him in the letters of un-
[illegible] covetousnes: If he sees a man
[illegible] [illegible] [illegible]
[illegible] with flaming anger: If he [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] him to [illegible]
[illegible] he sees to be [illegible]
[illegible] he labours [illegible]

vain superstition: Those whom he sees exalted to dignities, he pricks them forward with the spurs of ambition. When he alloureth a man to sin, hee amplifies Gods mercy; and when he hath cast him headlong into sin, he amplifies Gods justice: first he will leade a man to presumption, and afterwards he labours to bring him to desperation. Sometimes hee assaults outwardly by persecutions; sometimes he assaults inwardly by fiery tentations: Sometimes hee sets upon us openly, and by force; sometimes secretly, and by fraud. In eating he sets before us gluttony; in generating lustury, in exercising, sluggishnes, in conversing, envy; in governing, covetousnes; in correcting, anger, in dignity, pride: In the heart he sets evil cogitations; In the mouth false speakings; In the other members wicked actions: When we are awake, he moves us to ill works, when we are asleep, he moves us to filthy dreams. So then in every place and in every thing we must beware of the devils treacheries. Wee sleep, but he watcheth; We are secure, and he goes about like a roaring lion. If thou

Bernard.

Austine.

1. Pet. 5.

thee, how wouldest thou fear and tremble! When thou hearest that the infernall lion lies in wait for thee; doest thou sleep soundly on both eares? Consider therefore, thou faith full soul, the treacheries of this most potent enemie, and seek the aid of spirituall arms, Let thy *loyns be girt* Eph. 6.
with the girdle of truth, and covered with the *breast plate of righteousnes:* Put on Christs perfect righteousnes; and thou shalt then be safe from the devils temptations. Hide thy Can. 2.
self in the holes of Christs wounds, as often as thou art terrified by the darts of this malignant serpent. The true beleever is in Christ: as therefore Satan *hath no power* over Christ Joh. 14.
so hath hee no power over the true beleever. Let thy *feet be shod with the* Eph. 6.
preparation of the gospel of peace. Let our confession of Christ be alwayes heard in our mouthes: So no temptations of the devil shall hurt us. The words of the enchanter do not so drive away the corporall serpent, as the voice of constant confession doth put to flight this spirituall serpent. *Take the shield of faith, to* Eph. 6.
quench all the fiery darts of this most wicked enemie. *Faith removes* Mat. 17.

tains; understand the mountains of *doubts*, *persecutions* and *tentations*.

Exo. 12.13 The *Israelites* whose doore-posts were signed with the bloud of the paschall Lambe, were not smitten by the destroying angel: So likewise those whose hearts are by faith sprinkled with the bloud of Christ, shall not be hurt by this destroyer. Faith relies upon Gods promises: Now Satan cannot overthrow Gods promises: Therefore Satan cannot prevail against faith. Faith is the light of the soul, and the tentations of the malignant spirit do soon appear through this light. By faith our sins are thrown into the profound sea of

Mic. 7.19. Gods mercy; and in that the fiery darts of the devil shall bee easily

Eph. 6.17. quenched. We must put on likewise the *helmet of salvation*, that is, holy

Gregor. hope. Endure tentation, and expect an issue out of the tentation: For God is the moderator of them that contend, and the crown of them

Savanar. that overcome. If there be no enemy then no fight; if no fight, no victory; if no victory, no crown. Better is that fight that brings us nearer to God, then that peace which [illegible] teth us from God. We must [illegible]

the sword of the Spirit, that is, the word of God. Let the consolations in Scripture prevail more with thee then the contradictions of the devil Christ overcame all Satans tentations by the word: and still by the word christians overcome all Satans tentations. To conclude, In prayer thou hast great aid against tentations. As often as the little ship of the soul is ready to bee overwhelmed with the waves of tentations, awake Christ by thy prayers. We overcome visible enemies by striking, but we overcome our visible enemy by pouring forth prayers. Fight thou, O Christ, both in us, and for us, that so through thee wee also may overcome!

Meditat. XXVIII.

Generall rules of a godly life.

He's only wise who God [illegible]
And doth by [illegible]

EVery day [illegible] nearer to thy death [illegible] ternity? Therefore [illegible] how thou [illegible] that most [illegible] [illegible] [illegible] thy thoughts [illegible]

and deeds, because hereafter thou must give an exact account for all thy thoughts, words, and deeds. Every evening think that thou shalt die that night: Every morning think that thou shalt die that day. Do not defer thy conversion and good works till to morrow; because to morrow is uncertain, but death is certain, and hangs over thy head every day. Nothing is more contrary to godliness then delay: If thou contemnest the inward calling of the holy Spirit thou shalt never attain to true conversion. Defer not thy conversion and good works till thy old age; but offer unto GOD the flower of thy youth. It is uncertain whether the young man shall live till he bee old: But it is certain that destruction is prepared for the young man which is impenitent. No age is fitter for GODS service, then youth which flourisheth in strength both of body and minde. For no mans sake undertake an evil cause; for it is not that man but God that shall hereafter judge thee. Do not therefore prefer the favour of men before the grace of God. In the way of the Lord either we go forwards, or else we go

18.22

backwards: Therefore examine thy life every day whether thou goest forwards or backwards in the study of pietie. To stand in the way of the Lord, is to go back: Do not delight then to stand still in the course of godlines; but study alwayes to walk in the way of the Lord. In thy conversation be courteous towards all, grievous to none, familiar with few. To God live piously, to thy self chastly, to thy neighbour justly. Shew favour to thy friend, shew patience towards thy enemie, shew thy good will towards all, and thy bounty to whom thou art able. In thy life die dayly unto thy self and unto thy vices: So in death thou shalt live unto God. Let mercy appeare in thy affection, courtesie in thy countenance humility in thy attire, modestie in thy neighbourhood, and patience in tribulation. Alwayes think upon three things past, the evil committed, the good omitted, and the time pretermitted. Alwayes think upon three things present, the brevity of this present life, the difficulty of being saved, and the paucity of them that shall bee saved. Alwayes think upon three things to come: Death, then

Bernard.

Hugo.

then which nothing is more horrible; judgement, then which nothing is more terrible; the paines of hell, then which nothing is more intolerable. Let thy evening prayers amend the sins of the day past. Let the last day of the week amend the faults of the dayes past. In the evening think how many are plunged that day into hell; and give thanks unto God for granting thee time to repent. There are three things above thee, which never let slip out of thy memory: The eye that sees all, the eare that heares all, and the book wherein all things are written. God hath communicated himself wholly unto thee; Communicate thou thy self wholly unto thy neighbour. That is the best life which is busied in the service of others: Shew obedience and reverence to thy superiour, give counsel and aid to thy equall, defend and instruct thy inferiour. Let thy body bee subject to thy minde, and thy minde to God. Bewail thy evils past, and esteem not the goods that are present, and desire with all thy heart the goods which are future. Remember thy sin, to grieve for it: Remember death, that thou mayest

Bernard.

Proverb.

cease from sin: Remember Gods justice, that thou mayest be kept in fear: Remember Gods mercy, that thou mayest not despair. As much as thou canst, withdraw thy self from the world, and addict thy self wholly unto the service of the Lord. Alwaies in delights think that thy chastity is in danger; in riches think that thy humility is in danger; in many businesses think that thy godlines is in danger. Study to please none but Christ: Fear to displease none but Christ. Alwayes pray thou unto God to command what he will, and to give what he commands. Pray unto him to cover what is past, and to govern what is to come. As thou desirest to seem, so also thou must be For God *judgeth* not according to the shew, but according to the truth In thy words *take heed of* [illegible] *ling*; because *for every idle* [illegible] *must give an account in* [illegible] *judgement*. Thy works, be they what they will, do not passe away, but are cast as certain seeds of eternity: *If thou sowest in the flesh, of the flesh thou shalt reap corruption: If thou sowest in the spirit, of the spirit thou shalt reap life everlasting.* The [illegible]

Bernard.

Matt. [illegible]

Mat. [illegible]

Gal. [illegible]

nours of the world shall not follow thee after death; neither shall thy heaps of riches follow thee; neither shall thy pleasures follow thee; neither shall the vanities of the world follow thee: But, after all, *thy works*
Rev. 14. 13 *shall follow thee*: As therefore thou desirest to be at the day of judgement, to day appeare to bee such in
Cyprian. the sight of GOD. Do not esteem those things that thou hast; but rather esteem those that thou wantest Be not proud for what is given thee but bee humbled rather for that which is denied thee, Learn to live whiles thou mayst live: In this life is eternal life either obtained or lost After death there is no time to work but the time of recompence begins. In the life to come working is not expected, but the reward of working. Let holy meditation bring forth in thee knowledge, and knowledge compunction, and compunction devotion, and let devotion make prayer. The silence of the mouth is a
Pompin. great good for the peace of the heart The more thou art separated from the world, the more acceptable thou art unto God. Whatsoever thou desirest to have out of God; whatsoever

thou hast, give unto God. He that is not thankfull for that which is given already, is unworthy to receive more. Gods graces cease to descend when our thanks cease to ascend. Whatsoever happeneth unto thee, make use of it for good: When thou art in prosperity, think that thou hast then an occasion to blesse and praise God: When thou art in adversitie, think that thou art then put in minde of thy repentance and conversion. Shew the strength of thy power in helping, the strength of thy wisedome in instructing, and the strength of thy riches in doing good. Let not adversitie cast thee down, neither let prosperitie lift thee up. Let all thy life be directed unto Christ as unto the mark: Follow him in the way, that thou mayst overtake him in thy countrey. In all things have a speciall care of profound humilitie, and ardent charitie. Let charitie lift up thy heart unto God, that thou mayest cleave unto him: and let humilitie keep thy heart down, that thou beest not proud. Iudge God to bee a Father for his clemencie, a Lord, for his discipline, a Father, for his power and gentlenesse

Bernard.

Lud. Viv.

Tertul.

nesse; a Lord, for his severitie and justice: Love him as a Father, piously; fear him as a Lord, necessarily: Love him, because hee willeth mercy, fear him, because he willeth not sin: Fear the Lord and *trust in*
Psal. 37.5. *him*: acknowledge thy misery, and proclaim his mercy. O God, thou
Philip 2.13 that hast given us *to will*, give us also grace *to perfect*.

Meditat. XXIX.

Of the shaking off security.

To live it is not, but to die;
To live in all securitie.

CONsider, thou devout soul, what an hard matter it is to be saved; and thou shalt easily shake of all securitie. At no time, and in no place
Bernard. is there security: Neither in heaven, nor in paradise; and then much lesse in the world. An angel fell in the presence of the divinitie; and *Adam* fell in the place of pleasure: *Adam was created after the image of God,*
Gen. 2.27 and yet notwithstanding he was deceived by the treacheries of the de-
1 Kings 3.12 vil: *Solomon* was the wisest of men, and yet his *wives turned away his*
1 Kings 11.3 *heart* from the Lord. *Judas* was in the school of our Saviour, and did

every day heare the saving word of
that chief Doctour; and yet was not Luk. 22.
he safe from the snares of Satan: He
was plunged headlong into the pit
of covetousnes, and so into the pit
of eternall punishment. *David* was a 1 Sa. 13.
man after Gods own heart, and hee
was unto the Lord as a most deare
son, and yet by murder and adultery
he became the son of death. Where
then is there security in this life?
Rely with an assured confidence of
heart upon the promises of GOD:
and thou shalt be safe from the in-
vasions of the devil. There is no se-
curity in this life, but that which is
infallibly promised to those that be-
leeve, and walk in the way of the
Lord: But when we come unto fu-
ture happines, then at length we
shall have full security. In this life Gar.
fear and religion are coupled toge-
ther; neither must one bee without
the other: Be not secure in adversity,
but whatsoever adversity hap[illegible]
unto thee in this life, think that it
is the reward of thy sins. God often
punisheth secret offences by open
corrections: Think upon the [illegible]
vous stains of thy sins, and fear [illegible]
that shall judge thee for thy [illegible]

cording to his justice. Be not secure in prosperity: For God is angry with him that is not punished in this life. What are the afflictions of the godly: Bitter arrows sent from the sweet hand of God. God esteems many in this life unworthy to bee punished, whom notwithstanding hee reprobateth for ever. Outward felicitie is oftentimes a signe of eternall damnation: Nothing is more unhappie then the happines of sinners, and nothing more miserable then he that knows no misery. Whithersoever thou turnest thine eyes, thou seest cause of grief, and findest remedies against security: Think upon God above, whom wee have offended: Think upon hell beneath, which we have deserved: Think upon the sin behinde, which we have committed: Think upon the judgement before, which we stand in fear of: Think upon the conscience within, which we have defiled: And think upon the world without, which we have loved. Consider whence thou camest, and be ashamed: Consider where thou art, and be sorrowfull: Consider whither thou goest, and tremble. The gate of salvation is narrow, but the

way

way of ſalvation is yet narrower. God hath given unto thee the treaſure of faith, but thou carrieſt it about thee *in veſſels of clay*: He gave thee the *angels* to be thy *keepers*: But the devil is not far off, and hee is ready to ſeduce thee. Thou art *renewed in the ſpirit of thy minde*: But yet thou haſt much of the oldnes of the fleſh. Thou art ſet in the ſtate of the grace of God: But yet thou art not ſet in eternall glory. There is a manſion prepared for thee in heaven But yet thou muſt endure firſt the afflictions and aſſaults of the world. God hath promiſed forgivenes to him that repenteth: But he hath not promiſed will to repent to him that ſinneth. The conſolations of eternall life expect thee: But yet thou muſt expect to *enter in through many tribulations*. The crown of eternall reward is promiſed unto thee: But firſt thou muſt fight the great fight, and be conquerour. God doth not change his promiſe: Neither muſt thou change the ſtudy of holy life. If the ſervant doth not what the Lord commandeth, then the Lord will do what he hath threatned. Let a man therefore lament and grieve, ſeeking

2. Cor. 4.
Pſ. 91.
Eph. 4.
Anſw.
Act. 14.

security, lest in the just and secret judgement of God he be forsaken, and left in the power of the devils to bee destroyed. If thou hast the
rard grace of God, so delight thy self in it as knowing that it is the gift of God and that thou dost not possesse it by any hereditary right: Yet be thou so secure concerning it, that thou canst not lose it, lest on a suddain when GOD shall withhold his gift, and withdraw his hand, thou beest discouraged, and become more sorrowfull then is fit: But happy shalt thou be if thou laboureſt with all care and diligence to avoid security the mother of all evil. God will not forsake thee: But take heed that thou doest not forsake God. GOD hath given thee his grace: But pray thou unto him that hee would also give thee perseverance. God bids thee be certain of thy salvation: But he bids thee
.4.7. not be secure. Thou must *fight* valiantly, that thou mayest at length triumph gloriously. Thy flesh within thee fighteth against thee: and the nearer he is, the more he is to be feared. The world about thee fighteth against thee: And the greater the enemy is, the more to be fea-

red.

red. The devil above thee fighteth against thee: And the more potent the enemie is, the more to be feared. Through the power of God fear not to encounter with these enemies: Through the power of GOD thou shalt be enabled to obtain the victorie. But thou canst not overcome these so great enemies by securitie, but by assiduitie in fighting: The time of life is the time of fight. Then thou art most assaulted, when thou knowest not that thou art assaulted: Then do thy enemies most gather their forces together, when they seem to grant truce. They are vigilant: And dost thou sleep? They make themselves ready to hurt: and dost not thou make thy self ready to resist? Many faint by the way, and never come home into their countrey: How many of the Israelites died in the wildernes, and never came to see the promised *land*! How many spirituall sons of *Abraham* do perish in the wildernes of this world, and never come to enjoy the promised inheritance of the kingdome of heaven! Nothing is more powerfull to make us shake off securitie, then to think of the paucity of them that shall

dure to the last. Let it therefore be our only desire, to attain to the glory which is in heaven: Let it be our only love to come thither: Let it be our only grief that we are not already come thither: And let it be our only fear that we come not thither: That so we may have no joy but in those things that either further us in the way thither, or give us hope of coming thither. What doth it profit thee to rejoyce for a moment, and to lament for ever? What joy
Anselm. can there bee in this life, when that which delighteth passeth away, and that never passeth away which tormenteth? We live in security, as if we were past the snare of death and day of iudgement. Christ saith, that he will *come* to iudgement *at such an*
Mat. 24. 24 *houre as we think not of.* This saith Truth it self, and again he repeats it: Heare this and fear. If the Lord will come at such an houre as wee think not of, we have great cause to fear, that so we come not unto iudgement unprovided. If we come unprovided; How shall we be able to endure the strict examination in iudgement? Notwithstanding, that which is lost in this one moment can

not

not be recovered again for ever. In the shortnes of one moment, judgement shall passe what we shall be for all eternity. In this one moment life or death, damnation or salvation punishment or eternall glory shall be appointed to every one. Lord thou that hast given us grace to that which is good, give us also perseverance in that which is good!

Meditat. XXX.

Of the holy imitation of Christ his life.

Christs life must be a rule to thee,
If Christs disciple thou wilt be.

THe holy life of Christ is the most perfect pattern of all vertues: Every action of Christ serves for our instruction. Many would come to Christ; but they will not follow him; They would enjoy Christ but they will not imitate him *Learn of me, for I am meek and lowly in heart* saith our Saviour: Unles thou wilt be Christs disciple, thou canst never be a true Christian: Let not Christs passion only be thy merit, but let his action also bee thy example to live after: Thy *beloved is white and ruddy*: Be thou also ruddy by the

sprinkling of his blood, and white, by the imitation of his life. For how dost thou love Christ, if thou lovest not his holy life? *If ye love me, keep my commandments*, saith our Saviour. Therefore he that keepeth not his commandments, loveth him not. Christs holy life is the perfect rule of our life: And this one rule of Christs life, is to be preferred before all the rules of *Francis*, or *Benedict*. If thou wilt be the adopted son of God, consider what was the life of his only begotten son. If thou wilt be a coheire with Christ, thou must be a follower of Christ. Hee that loveth in vices, hath given himself to the service of the devil. And hee that will be with [illegible], how can he be [illegible] sin, is to love the devil, because all sin is from the devil. How then can he that is a lover of the devil, bee a lover of Christ? To love God, is to love holy life; because all holy life is from God. How then can he that is not a lover of holy life be a lover of God? The doing of the work is the trial of love: It is the propertie of love to follow and to obey him that is beloved, to will the same that he will [illegible]

Joh. 14. 15

Joh. 3. 8.

and to be affected [illegible]
thou lovest Christ truely, thou wilt
obey his commandments, thou wilt
with him love holy life, and being Eph.
renewed in the spirit of thy minde,
thou wilt think upon heavenlie
things. *Eternall life* consists in the Ioh.
knowledge of Christ: And hee that
loves not Christ, knows him not. He
that loves not humility, chastity,
gentlenes, temperance, and charity,
loves not Christ: Because the love
of Christ was nothing else but hu-
militie, chastity, gentlenes, tempe-
rance, and charity. Christ [illegible]
[illegible] Mat.
the will [illegible]
they also know [illegible]
fill not the will [illegible]
ther. But what is [illegible]
venly Father? [illegible]
apostle, *our sanct* [illegible]
of Christ that [illegible]
Christ? Now where the [illegible]
Christ is he is present with [illegible]
and [illegible] But what [illegible]
[illegible] Gal.
[illegible]
[illegible]
Christ rested upon Christ [illegible]
also rest on all [illegible]

Christ by true faith: Because the
Jan. 1. 3. spouse of Christ doth run in the o-
dour of Christs *ointments*. *He that*
Cor. 6. 17 *cleaveth unto the Lord, is one spirit*
Mat. 19. 5. *with him*: As the carnall copulation
of the man and the woman maketh
of them one flesh: So the spirituall
conjunction of Christ and the faith-
full soul maketh of them one spirit.
And where there is one spirit, there
is one will; and where there is the
same will, there are the same actions
Therefore he that doth not conform
his life to the life of Christ, is con-
vinced that he neither doth cleave
unto God, neither hath his spirit. Is
Evanat. it not meet that we should conform
all our life to the life of Christ, who
in love conformed himself whollie
unto us? *God manifesting himself in*
Tim. 3. 16 *the flesh*, set before us an example of
holy life; that whosoever doth not
live an holy life, might be without
excuse as concerning the flesh. No
life is more pleasant or quiet then
the life of Christ; because Christ is
true God: And what can enjoy more
pleasure or tranquillity then God,
who is the chiefest good? This life
bringeth forth short joy, but draws
with it eternall sorrow, To whomso-
ever

ever thou conform
life, to him also shalt thou be
formed in the resurrection: if thou
beginnest here to conform thy self
unto the life of Christ; thou shalt
in the resurrection bee more fully
conformed unto him. If thou confor-
mest thy self unto the devil by sinne,
thou shalt in the resurrection bee
conformed unto him by torment. *He* Mat. 16.
that will follow me, let him deny him-
self, saith our Saviour, *and take up his*
crosse dayly. If in this life thou de-
niest thy self, at the day of Judge-
ment Christ shall acknowledge thee
for his. If for Christ here in this life
thou renouncest thine own honour,
the love of thy self, and thine own
will; in the life to come Christ will
make thee partaker of his honour,
his love, and of his will. If
life thou partakest of the c
the life to come thou shalt
of eternall light. If in this li
partakest of tribulation, in the
to come thou shalt partake of con-
solation. If in this life thou partakest
of perfection, in the life to come
thou shalt partake of a most large
retribution. He that shall
me before men, saith our Saviour, Mat.

also will I confess [illegible]
which is in heaven: But we must con-
fesse Christ not only by the professi-
on of doctrine, but also by the con-
formity of life; So shall he at length
at the day of judgement acknowledge
33. us for his. *Whosoever shall deny me*
before men, him also will I deny before
my Father which is in heaven. Christ
is not only denied by words, but also
and that much more, by wicked life.
Whosoever therefore [illegible] in this
life deny Christ by his deeds, shall
in deed be denied by Christ at the
day of Judgement. He is not a Chri-
stian that hath not the true faith of
Christ. But true faith ingrafts us in-
to Christ as vine-branches into the
15. 1. spiritual vine. *A very branch that is*
in Christ, and bringeth not forth fruit
the heavenly husbandman taketh a-
way. But he that remaineth in Christ
15. 17. and in whom Christ *dwelleth by faith*
bringeth forth much fruit. That
branch is not in the vine, which
draweth not from the vine its sap and
nourishment; So neither is that soul
in Christ by faith, which [illegible]
not from Christ the [illegible]
faith. Conform [illegible]
thy life [illegible]

world in [illegible] we may be fully con-
formed unto it?

Meditat. XXXI.

Of the deniall of a mans own self.

Thou from thy self must first depart
Before thou canst in Christ have part.

WHosoever will follow me, let him deny himself, saith our Saviour. Mat. [illegible]
To denie ones self, is to renounce the love of ones self: For the love of ones self doth exclude the love of God. If thou wilt be Christ's disciple, it is necessary that self-love should altogether die in thee. [illegible]
[illegible] Christ [illegible]
[illegible] *the grain of wheat* [illegible]
[illegible] *the earth do die* [illegible]
[illegible] *fruit*: So thou [illegible]
the fruits of the holy Spirit, [illegible]
self love do die in thy heart. The
Lord said unto Abraham, [illegible]
from thine own land [illegible]
[illegible] *kindred* [illegible]
[illegible] *house unto the land* [illegible]
[illegible] Thou canst not be the true dis-
ciple of Christ, and a true [illegible]
[illegible]
[illegible]
[illegible]

love; the love of one's self, and the love of God. Then shall a man be partaker of Gods blessing, when he halts upon the foot of self-love, and the other foot, that is, of the love of God remaining sound and whole. It is impossible for thee with one eye to behold heaven and earth: So it cannot be that with one and the same will a man should love himself inordinatly, and love God also. Love is the chiefest good of our soul: Therefore we must give the chief good of our soul to the chiefest good that is to God. Thy love is thy God: whatsoever thou lovest chiefly, that settest in the place of God: But God is truly the chief being: Whosoever therefore loveth himself, judgeth himself to be God, and setteth himself in the place of God, which is the greatest idolatry that can be. Whatsoever thou lovest chiefly, thou marketh it to bee the end of all other things, and thou judgest it to be the last complement of all thy desires. But it is God only who is the *beginning and the end* of the creatures; he is the first and the last, he only filleth the desire of our hearts, and

John Clim.

Revel. 1, 8

there

there is no creature able to satisfie thy desires: Therefore thou must prefer the love of God before the love of thy self. God is the beginning and the end: In him therefore must our love begin, and in him also must it end. The essence of God is without all the creatures, as God was in himself from all eternity: So withdraw thou thy love from all the creatures. Such as thy love is, such are thy works: If thy works proceed from true faith and love of GOD; they are acceptable unto God and appear great in his eyes, though in the eyes of all men they seem but small: If they proceed from self love they cannot please God. Self love defileth the most excellent works. When Christ was in the house of Simon a certain woman broke a vessel of precious ointment, and anointed the head of Christ. The work seemed to be small, and yet notwithstanding it was acceptable unto Christ because it proceeded from true faith, pure love, and serious contrition. Sacrifice in the old Testament was a work acceptable unto God, and yet God was very well pleased that Saul for

offer sacrifice unto God. Why? Because this did not proceed from the love of God: For if he had loved God truly he would not have contemned the commandment of God about the burning of all the spoils: Hee loved himself, and his own devotion. Love is a kinde of fire: For so the Church prayeth; Come, O holy Ghost, and kindle in the faithfull the fire of thy love. Fire doth not cleave fast unto the earth, but alwayes tends upwards: So thy love must not rest in thee, but it must be lifted up unto the Lord. Again, to deny ones self is to renounce his own honour: Unto the chief good alone is due the chiefest honour: And God is the chiefest good. Hee that seeketh his own glory cannot seek Gods glory, as our Saviour said unto the Pharisees, *How can ye beleeve, which receive honour one of another?* Behold the example of Christ, and follow it. He often witnesseth of himself, that he seeks not his own glory, that he *receiveth not honour from men*, and that he is humble in heart. All thy gifts thou receivest from God: Therefore render them again unto GOD. The rivers of all goods do flow from

Joh. 5. 44.

Joh. 5. 41.

Mat. 11. 29

this fountain of GODS goodnes: Therefore let them all flow back again into the sea. The herb which is called Tornsol, or Heliotropium, doth alwayes turn it selfunto the sun, by vertue whereof it draws its life and nourishment: So do thou with all thy gifts and honour turn thy self towards God, and attribute nothing unto thy self. If thou hast any thing of thine own, thou mayest seek thine own honour, and attribut thy gifts unto thy self: But seeing that thou hast nothing of thine own but all from GOD, therefore thou must seek, not thine own honour, but the honour of God. The seeking his own honour doth turn a man away from God: We have an example in *Nabuchadnezzar*, who said, *Is not* Dan. 4. 29
this great Babylon that I have built for the house of my kingdome, bee the strength of my power, and for the honour of my majestie. But what follwed 31.
whiles the word was in the kings mouth, a voice came from heaven, saying, To thee, O Nabuchadnezzar, is 32.
it spoken: Thy kingdome is departed from thee, thou shalt be cast out from the company of men, and thy dwelling shall bee with the beasts of the fielde

Even so if thou out of vain-glory and pride doſt boaſt of thy Babylon, that is, the building of thy good works, and take the glory thereof unto thy ſelf, and not give it unto God; thou ſhalt be caſt away from the ſight of God. Laſt of all, To deny ones own ſelf, is to renounce his own will. We muſt always obey the beſt will: And Gods will is alwayes the beſt: Wee
1. Cor. 4. 7 muſt obey his will, from whom wee have all that wee have: And from God comes all that wee have. Wee muſt obey his will, who leadeth us alwayes unto life: and that which is
Pſal. 37. 4. good: *Delight in the Lord, and he ſhall give thee thy hearts deſire.* Our own will leads us unto death, and damnation. By whas did our firſt father fall from the grace of God, and ſtate of ſalvation, into eternall damnation. By leaving the will of God, and following his own will. He neglected the commandment of God, and gave eare unto the perſwaſion of the devil: Therefore the true diſciple of Chriſt renounceth his own will, and
Mat. 26. 39 deſires to follow the will of GOD. Behold Chriſt! He being in the agonie of his paſſion, offered his own will as a moſt acceptable ſacrifice

unto God. Offer thou also unto God thine own will, and so shalt thou perfect that deniall of thy self, which Christ requireth. Let *thy* holy *will*, O Lord, *bee done in earth, as it is in heaven!*

Meditat. XXXII.

Of the true rest of the soul.

Thy soul can nothing satiate
But God who did thy soul create.

IN the transitory things of this world the soul often seeks for rest, but findes it not? Why? Because the soul is more worthy than all the creatures, and therefore shee cannot finde peace and quietnes in them as being more vile. All worldly things are fleeting and transitory, but the soul is immortall: How should shee then finde true rest in them? All things are terrestriall, but our soul hath a celestiall originall: How should shee then satiate and fulfill her desire in them? In Christ she *findes rest*, hee can satisfie and fulfill her desire. Against the wrath of God she rests in the wounds of Christ: Against the accusations of Satan shee rests in the power of Christ: Against the terrour of the Law she rests in the Gospel of

Christ: Against the sins which accuse her shee rests in the *bloud of*
Heb. 12. 24 *Christ which speaketh better things* before God, *then the bloud of Abel*: Against the terrour of death shee rests with confidence in the session of Christ at the right hand of the father: And thus our faith findeth rest in Christ, and our love findeth great rest also. He that by his love cleaveth unto earthly things, hath no true rest; because earthly things themselves have it not in them: They can not fully satiate the souls appetite; because they are all finite: But our soul being created after the image of God, doth desire that infinite good in which is all good. As therefor our faith ought not to rely upon any of the creatures, but upon the merit of Christ only: So also our love should not be setled upon any of the creatures, nor upon our selves. For self-love hindereth the love of God: We must prefer the love of God before all. Our soul is the spouse of Christ:
Cor. 3. 16 To him alone therefore must shee adhere. Our soul *is the temple of God*: Therefore shee must give entertainment to none but him. Many seek for rest in riches: But without Christ

there

there is no rest to the soul. Where Christ is, there is poverty, if not in Mat. 8. 20.
act, yet in affect. He being the Lord of heaven and earth, had not where to rest his head: and so would hee commend and sanctify poverty unto us. Riches are without us: But that which will quiet the soul must bee within. To what shall our soul cleave unto at death, when we must leave all worldly things? Either our riches forsake us, or we them: often in our life, but alwayes at our death. Where then shall our soul finde peace and rest? Many seek for rest in pleasures: But pleasures can bring no rest or delight unto the soul, although they may unto the body, for a time: At length grief and sorrow follow as companions. Pleasures belong unto this life: But the soul was not created for this life, because she is by death compelled to depart. How then should she finde rest in pleasure? Without Christ there is no rest in the soul: But what was the life of Christ? Extreme grief from the first moment of his nativity, even unto his death. By this means he the true prizer of things would teach us what to think concerning pleasure. Many

seek for rest in honours: But miserable are they that at every change of popular breath are compelled to want their rest. Honour is without and a flitting good: But that which will give rest unto the soul must be within. What canst thou say more of the praise and glory given by men, then of *Apelles* his commended picture? Consider the corner wherein thou keepest: What is the proportion thereof to a whole province, to all Europe, and to all the habitable world? That is true honour indeed which God shall hereafter give unto the elect. The rest of a thing is in its end: neither doth a thing rest naturally, untill it hath attained to its end and place. God is the end where unto the soul was created: For it was made after the image of God. Therefore it cannot be quiet and at rest but in its end, that is, in God. As the soul is the life of the body. So is God the life of the soul. As therefore that soul doth truly live in which God dwelleth by spirituall grace: So likewise that soul is dead, which hath not God dwelling in it. And what rest can there be to the soul that is dead? That first death in

Lud. vives

Austine.

sin doth necessarily draw with it the *second death* of damnation. Whoso- Rev. 20. 15
ever therefore doth firmly cleave unto God with his love, and inwardly enjoyeth divine consolation, his rest can no outward things disquiet. In the midst of sorrows, he is joyfull in poverty, rich; in the tribulations of this world, secure; in troubles, quiet; in the reproaches and contumelies of men, still; and in death it self, living. Hee regards not the threats of tyrants: Because he feels within, the riches of divine consolation. In adversity, he is not made sorrowfull: Because the holy Spirit within, doth comfort him effectually: In poverty, he is not vexed: Because hee is rich in the goodnes of God. The reproaches of men do not trouble him: Because hee enjoyeth the delights of divine honour. Hee regards not the pleasure of the flesh: Because the sweetnes of the Spirit is more acceptable unto him. Hee seeketh not after the friendship of the world: Because he seeketh the love of God, who is mercifull, and a friend unto him. He gapeth not after earthly treasures: Because his chief treasure is hidden in the hea-

veth. He feareth not death: Because God he alwayes liveth. He doeth not much desire the wisedome of the world: Because hee hath the Spirit within to be his teacher. That which is perfect taketh away that which is imperfect. He feareth neither lightning, nor tempests, nor fire, nor water, nor floods, nor the sorrowfull aspects of the planets, nor the obscuration of the lights of heaven, because hee is carried up above the spheare of nature, and by faith resteth and liveth in Christ. He is not drawn away by the allurements of the world: Because he hears within him the voice of Christ which is sweeter. He fears not the power of the devil: Because hee feels Gods indulgence. He that lives and overcomes in him, is stronger then the devil, that in vain labours to overcome him. He follows not the enticements of the flesh: Because living in the Spirit, he feels the riches of the Spirit, and by the vivification of the Gal. 5. 24. Spirit mortifies and *crucifies the flesh*. He fears not the devil his accuser: Because he knows Christ to be his 1 Joh. 2. 1. *Advocate*. This true rest of the soul he grant unto us, who is the onelie

authour and giver thereof, our Lord God blessed for ever!

Meditat. XXXIII.

Of the puritie of conscience.

Labour to have a conscience pure; when all things fail, that will endure.

IN every thing thou takst in hand have a great care of thy conscience. If the devil incites thee to any sin, stand in fear of the inward check of thy conscience. If thou art afraid to sin in the presence of men, let thine own conscience much more deter thee from sin. The inward testimony is of more efficacy then the outward: Therefore, although thy sins could escape the accusations of all men, yet they can never escape the inward witnes of thy conscience. Thy conscience shall be in the number of those *books*, that shall be *opened* at the judgement to come, as is testified in the Revelation. The first is the book of Gods omniscience, in which the thoghts, words, and deeds of all men shall manifestly appeare. The second book is Christ, which is *the book of life*; in this book whosoever shall be found written by true faith shall be carried by the angels into

Rev. 20.

Rev. 1.

the court of heaven. The third is the book of the Scripture, according to the prescript rule whereof our faith and good works shall be judged
h.12.48 *The word that I have spoken*, saith our Saviour, *shall judge them at the last day*. The fourth book containeth in it the testimonies of the poor, which in the day of judgement shall *receive*
k.16.9. *us into an everlasting habitation*. The fifth book contains the inward testimonie of the conscience: For the
ard. conscience is the book in which all sins are written: The conscience is a great volume in which all things are written by the finger of truth. The damned cannot deny their sins at the day of judgement; because they shall be convinced by the testimony of their own consciences: they cannot fly from the accusation of their sins; because the tribunall of the conscience is within, and at home
anzen A pure conscience is the most cleare glasse of the soul, in which she beholds God and her self. A filthy eye cannot behold the splendour of true light: Hereupon saith our Saviour, *Blessed are the pure in heart; for they shall see God*. As a beautifull and fair face is pleasing to the eye of man: So

a pure and clean conscience is acceptable in the sight of God: But the putrified conscience begets never-dying worms. Let us therefore in the present have a sense and feeling of the worm of conscience, and labour to destroy it: But let us not foster it, lest it live with us for ever. All other books were invented to mend this book: What doth much science profit, if there be a foul conscience? Thou shalt be judged hereafter before the throne of God, not by the book of thy science, but by the book of thy conscience. If thou wilt write this book right indeed, write it according to the copy of the book of life: Christ is *the book of life*: Let the profession of thy faith be conformed to the rule of Christs doctrine, and let the course of thy life be conformed to the rule of Christs life. thy conscience shall be good, if there bee purity in thy heart, truth in thy tongue, and honesty in thy actions. Use thy conscience for a lanthorn in all thy actions: For that will plainly shew unto thee what actions in thy life be good, and what be evil. Avoid that judgement of thy conscience in which one and the same shall

be both defendant, and plaintiffe, witnes, judge, tormentour, prison, scourge, executioner, and slaughterer. What escape can there be there where it is the witnes that accuseth, and where nothing can be hid from him that judgeth? What doth it profit thee, if all men commend thee, and thy conscience accuse thee? What shall it hurt thee, if all men detract from thee, and thy conscience defend thee? This judge is enough to accuse, judge, and condemne every man. This judge is uncorrupt, and cannot be moved with prayers, or corrupted with rewards.

Gregor.

Bernard. Whithersoever thou goest, & wheresoever thou art, thy conscience is alwayes with thee, and carrieth about her whatsoever thou hast laid up in her, whether it be good or evil. She keeps for the living, and restoreth to the dead that which was committed to her keeping. So it is true that *a mans enemies are they of his own household*: So in thine own house and amongst thine own family, thou hast those that do observe, accuse, and torment thee. What doth it profit thee to live in all abundance and plenty, and to be tormented with the

Mat. 10. 36

Ad. Vives

whip of conscience? The fountain of mans felicity and misery is in his minde. What doth it profit a man in a burning fever to lie upon a bed of gold? What doth it profit a man tormented with the firebrands of an ill conscience, to enjoy all outward felicity? As much as we regard everlasting salvation, so much let us regard our conscience. For if a good conscience be lost, faith is lost; and if faith be lost, the grace of God is lost; and if the grace of God be lost, how can we hope for everlasting life? As the testimony of thy conscience is, such judgement mayest thou expect from Christ. Sinners shall become their own accusers, though none accuse them, or bring ought against them. As the drunkard, while he is overwhelmed with wine, hath no sense of the hurt which he receiveth by the wine; but when he hath slept out his drunken fit, then he feels the hurt: So sin, whiles it is in action, doeth blinde the minde, and like a thick cloud doth obscure the brightnes of true judgement: But at length the conscience is roused, and gnaweth more grievously then any accuser. There are three judgements, The Chrysost.

judgement

iudgement of the world, the iudgement of thy self, and the iudgement of God: And as thou canst not escape the iudgement of God: So neither canst thou escape the iudgement of thy self: although sometimes thou mayest escape the iudgement of the world. No walls can hinder this witnesse from seeing all thy actions: What excuse can save thee, when thy conscience within doeth accuse thee? The peace of conscience is the beginning of everlasting life. Thou mayest more truely and heartily reioyce in the midst of troubles, having a good conscience, then thou canst in the midst of thy delights, having an evil conscience. Against the backbiting of all thee bear thee ill will, thou mayest confidently oppose the defence and excuse of thy conscience.

Gerard. Enquire of thy self concerning thy self; because thou knowest thy self far better then any other man doth. At the last iudgement what will the false praises of others profit thee, or the backbitings of others without a cause, hurt thee? By Gods and thine own iudgement shalt thou either stand or fall: Thou shalt not stand [illegible] by the testimony of others.

The

The conſcience is immortall, as the ſoul is immortall: and the puniſhments of hell ſhall torment the damned as long as the accuſation of conſcience ſhall endure. No eternall fire doth ſo afflict the body, as this inward fire doth inflame the conſcience. The ſoul which is burned, is eternall; and the fire of the conſcience is eternall. No outward ſcourges are ſo grievous unto the body, as theſe inward whips of conſcience are unto the ſoul. Avoid therefore the guilt of ſin; that ſo thou mayeſt avoid the torment of conſcience. By true repentance blot thy ſins out of the book of thy conſcience; that they may not be read at the iudgement, and that thou mayeſt not be afraid of the voice of Gods ſentence. Mortifie the worm of conſcience by the heat of devotion; that it do not bite thee, and ſo beget eternall horrour. Extinguiſh this inward fire by thy teares; that ſo thou mayeſt attain to the ioyes of an heavenly cooler. Grant, O Lord, that we may *fight the good fight, keeping faith* and a good conſcience; that at length we may come ſafe and ſound into thy heavenly country!

Meditat. XXXIIII.

Of the study of true humility.

What is a bubble? Such is man,
Whose life in length is but a span.

Consider, thou faithfull soul, the miserable condition of man, and thou shalt easily avoid all tentations of pride. Man is vile in his ingresse, miserable in his progresse, and lamentable in his egresse. He is assaulted by devils, provoked by tentations, allured by delights, cast down by tribulations, entangled by accusations, bestripped of vertues, and ensnared in evil customs. Wherefore then *art thou proud, O earth and ashes?* What wast thou before thou wast brought forth? Stinking seed. What is thy life? A lake of dung. What after death? Meat for worms. If there be any thing good in thee, it is not thine, but Gods: Nothing is thine, but sin. Challenge therefore unto thy self nothing that is within thee, but thy sin. He is a fool and an unfaithfull servant that will bee proud of his masters goods. Behold, O man, the example of Christ! All the glory of heaven serveth him; yea he himself alone is the true glory:

And

And yet he rejected all worldly glory. And still he cries, *Learn of me, for I am meek and humble in heart.* He is the true lover of Christ, that is the follower of Christ. He that loveth Christ, loveth also humility. Let the servant that is proud blush and be ashamed, seeing that the Lord of heaven is so humble. Our Saviour saith of himself that he is the *Lily of the valleys*; because he, the most noble amongst flowers, is born and bred, not in the mountains, that is in proud and lofty hearts, but in the low vallyes, that is, in the contrite and humble minds of the godly. For the soul that is truely humble, is a feat and delectable bed for Christ, as a godly man saith: True grace doth not lift a man up, but doth rather humble him: Therefore he is not yet partaker of grace, who walketh not in humbleness of heart. The fluens of Gods grace flow downwards, not upwards. As water by nature doth not seek high places: So the grace of God doth not flow upwards, but downwards upon lowly hearts that are humble. The Psalmist saith, God *dwelleth on high*, and yet *beholdeth the things that are humble in hea-*

Mat. 11.

Cant. 2.

Austin.

Bernard.

Psal. 113.

vile and in earth. Surely, this is
marvellous thing, that we cannot
draw nigh unto God, who is the
highest of all, unles we walk in the
Bernard. path of humility. He that is vile in
his own eyes, is great in the eyes of
God. He that displeaseth himself
Heb. 11. 3. pleaseth God. Of nothing did God
create the heaven and the earth: and
as it was in the creation, so also is it
in the reparation of man. God cre-
ates of nothing, and repaires of no-
thing. Therefore that thou mayest
bee made partaker of regeneration
and reparation, seem nothing in thy
own eyes, that is, arrogat and attri-
bute nothing unto thy self. We are
all weak and frail: And think thou
no man more frail then thy self. It
Kempis. hurts not to make thy self inferiour
to all; and by humilitie to put thy
self under all: but it hurts very much
to prefer thy self before any one.
Rev. 4. 4. The *twenty foure elders*, that is, all
the church triumphant, *cast down*
10. *their crowns before the throne*, and
give unto God all righteousnes and
glory: And what then should the
vile sinner do? The holy angels the
Seraphins cover their faces before the
face of Gods majestie? And what
then

then should man do, who is a vile creature, and so unthankfull to his Creatour? Christ the true and only begotten Son of God in wonderfull humility descended from heaven, and took our weak nature upon him and condescended to take upon him our flesh, to die, and to be crucified. And what should man do, who by his sinnes is gone so far astray from God? Behold, O faithfull soul, with what wonderfull humility Christ hath cured our pride! And dost thou still desire to be proud? By the way of humility and his passion Christ *entred into glory*: And doest thou Luk 24. 26.
think ever to come to the glorie of heaven walking in the way of pride? The devil for his pride was banished out of the kingdome of heaven: And dost thou having not yet the fruition of celestiall glory think to come thither by the way of pride? *Adam* Gen. 3. 24.
for his pride was cast out of paradise: And dost thou think to come to the celestiall paradise by the way of pride? Let us rather wish to serve *Grant.*
and so wash the feet of others with Christ, then to seek ambitiously with the devil for an higher place. Let us be humbled in this life, that we may

be

be exalted in the life to come. Think not, O faithfull soul, what thou hast but what thou wanteſt. Grieve for the vertues which thou haſt not, rather then glory for the vertues which thou haſt. Cover thy vertues but lay open thy ſins: For thou haſt great cauſe to fear, that if thou ſhewest the treaſure of thy good works by glorying in them, the devil will ſteal them away by making thee proud of them. Fire is beſt kept, if it be covered with aſhes: So the fire of charity is never more ſecurely kept, then when it is covered with the aſhes of humility. Pride is the ſeed of all ſin: Take heed therefore of being lifted up, leſt it happen that thou beeſt caſt headlong into the abyſſe of ſin. Pride is a pleaſing bed for the devil: Take heed therefore of being lifted up, leſt it happen that thy miſerable ſoul be made ſubject to the devils yoke. Pride is a winde that burneth and drieth up the fountain of Gods grace: Take heed therefore of being lifted up, leſt it happen that thou beeſt ſeparated from the grace of God. Cure, O Chriſt, the tumour of our pride! Let thy holy humility be our only merit in this life.

Bernard.

ſe, and let it be the pattern of our
ſe! Let our faith firmly embrace
hy humilitie, and let our life con-
tantly follow after it!

Meditat. XXXV.

Of fleeing from covetouſneſſe.

The man that covets, is but poore,
Although he riches have great ſtore.

AS thou doſt tender the ſalvation of thy ſoul, ſee that thou doſt hate the ſin of covetouſnes. The covetous man is the poorèſt amongſt men; becauſe hee wanteth as well that which he hath, as that which hee hath not. The covetous man is the moſt miſerable of all men; becauſe he is good to no man, and worſt to himſelf. Pride is the beginning of all ſin; *and covetouſnes the root of all evil:* That by turning us away from God; and this, by turning us into the creatures. Riches bring forth ſweat in the getting, create fear in the poſſeſſing, and bring grief in the loſing: And, which is worſe, the labour of the covetous ſhal not only periſh, but ſhall alſo cauſe them to periſh. Riches do either forſake thee or thou doſt forſake them: If therefore thou purpoſe thy truſt in riches,

1 Tim. 6. 10.

Savanar.

Bernard.

what will bee thy hope at the hou
of death? How wilt thou comme
thy soul unto God, if thou dost n
commend the care of thy body un
Lud. vives him? God which is almighty hath
care of thee: Wherefore then doe
thou doubt whether hee can sustai
thee or no? God who is most wi
hath a care of thee: Wherefore the
dost thou doubt how hee will sustai
thee? God who is most bountifu
hath a care of thee: Wherefore the
dost thou doubt how he will sustai
thee? God who is most bountifull
hath a care of thee: Wherefore the
dost thou doubt whether he will su
stain thee or no? Thou hast the wor
and bond of Christ, who is the Lor
of all that is in heaven and earth,
Mat. 6. 33. that they which *seek the kingdome of God*, shall want nothing that is ne-
cessary for man. Trust in this pro-
mise of Christ, he will not deceive
thee: For he is truth it self. *Covetous-*
Colos. 3. 5. *nes* is the greatest *Idolatry*: Becaus
it sets the creatures in the place of
God. The covetous man putteth his
trust in the creatures, whereas hee
should put his trust in God. What-
soever we love more then God, wee
prefer before God; and whatsoever

we prefer befor God, we ſerup in the place of God. *Eſau ſold his birthright for a meaſe of pottage*: So many ſell the inheritance of the kingdome of heaven, which was purchaſed by Chriſt, to get things temporall. *Iudas* ſold Chriſt *for thirty pieces of ſilver*: And covetous men ſell Chriſt for temporall riches. How can hee ever come to the kingdome of heaven, who is filled daily with the husks of the ſwine? How can he ever come unto God by lifting up his heart unto him, who ſtudies to ſeek reſt for his ſoul in riches? Riches are thorns, ſo ſaith truth it ſelf: He therfore that loveth riches, doth indeed love thorns. O ye thorns, how many ſouls do yee choak! Thorns do hinder the increaſe of the ſeed: And even ſo doth the ſolicitude and care about riches hinder the ſpirituall fruit of the word. Thorns do afflict the body with punctures: And even ſo do riches torment the ſoul with cares. Thou ſhalt be ſure to periſh, if thou gathereſt only ſuch treaſures as do periſh. They which lay up treaſures here on earth, are like unto them that lay up their fruits in low and moiſt places, not conſidering

Gen. 25.

Mat. 26.

Mat. 13.

Auſtine.

that there they will soon come to
Rittius. rottennes. What fools are they that place the end of their desires in riches! How can that which is corporall satisfie the soul which is spirituall? when as that rather doth so comprehend corporall things by the vertue of its spirituall nature, that it cannot be distended and filled by any quantity. The soul was created for eternity: Thou dost wrong unto her therefore if thou placest the end of thy desires in temporall and momentany things. The soul the more it is lifted up unto God, the more it is withdrawn from the love of riches. All things the nearer they are unto heaven, the lesse they covet
Mat. 6. 26. and hoard up: As *the fowls of the aire* which *neither sow nor reap*. It is a great signe that the soul is busied about heavenly things, if it do undervalue and contemne earthly things. Mice and creeping things hoard up in the holes of the earth: for they are of a worse condition and of a baser nature then the fowls. It is a great signe that the soul is turned away from God, and fastned unto the creatures, if it cleave unto riches with an inordinate love. God gave a soul un-

to thee: And wilt thou not commit thy body to his care? God feedeth the fowls of the aire: And doſt thou which art created after his image, doubt whether hee will ſuſtain thee or no? God clotheth *the lilies of the field*: And doſt thou doubt whether hee will provide clothes for thee or no? Be aſhamed, that faith and reaſon ſhould not effect as much in thee as a naturall inſtinct doeth effect in fowls. *The fowls neither ſow nor reap* but commit the care of their bodies unto God. The covetous men do not beleeve the words of God, before they make proviſion for their own ſuſtenance. The covetous man is a moſt unjuſt man: Wherefore? Becauſe he *brought nothing with him into this world*, and yet he is ſo troubled about theſe earthly things, as if he meant to carry much with him out of this world. The covetous man is a moſt unthankfull man: Wherefore? Becauſe he enjoyeth many gifts which come from God, and yet is never lifted up unto the giver thereof by the confidence of heart. The covetous man is a moſt fooliſh man: Wherefore? Becauſe he leaveth the true good, without which nothing 1. Tim. 6.

is good indeed, that cleaveth unto that which is not good without the the grace of God. Hee that is held bound by the love of earthly things doth not possesse them, but is possessed of them. Covetousnes is neither diminished by plenty, nor want: By want it is not diminished, because his desire of having doth still increase, when he cannot attain what he hath long desired: and by plenty it is not diminished; because the covetous man, the more he getteth, the more he desires: And when hee hath got what he covetously desired, he hath still a new occasion ministred unto him to desire more: Like unto fire; which, as more wood is still laid on, the more it increaseth. Covetousnes is a torrent at first small, but afterwards increasing infinitely: Set a term therefore to the desire of riches lest thy covetousnes at length draw thee into everlasting destruction. Many devoure in this life that which they must afterwards digest in hell: And many whilest they thirst after gain, run unto most certain death. Think upon these things, O devout soul, and as much as thou canst flee from covetousnes. Thou shalt carry

Gregor.

Austine.

Leo.

to judgement none of thy riches, but those which thou hast given to the poore. Dost thou refuse to give thy temporall and fading riches to the poore, for whom Christ refused not to give his life? Give unto the poore that thou mayest give unto thy self: That which thou dost not give unto the poore, another shall have. Hee is too too covetous, to whom the Lord is not sufficient. He doth not yet truly hope for heavenly things, who overprizeth earthly things. How would he *lay down his life for his brother*, who denieth his temporall substance to his brother that asketh The hand of the poore is the treasury of heaven: That which it receiveth it layeth up in heaven, that upon earth it may not perish. Wouldst thou perform an acceptable office unto Christ? Shew thy bounty to the poore: That which *is done* unto *his members*, the head taks as *done to himself*. Christ saith unto thee, Give unto me of that which I have given unto thee. Do good with thy goods, that thou mayest obtain good. Give thy earthly things liberally, that thou mayest keep them: for in keeping them too frugally thou losest

Bernard.

1. Ioh. 3. 1

Mat. 25. 4

Austine.

them. Heare Christ admonishing, that thou beest not compelled to heare him at the judgement saying, Mat.25.41 42. *Go ye cursed into everlasting fire*, because ye *fed me not when I was hungry*. The holy seed of almes-giving, 2.Cor.9.6 as it is *sowed sparingly* or *bountifully*. so it shall be *reaped sparingly* or *bountifully*. Nazianz. If thou wouldest bee in the number of the sheep, do good unto Mat.25,33 the sheep. Let *the goats* cause thee to fear: For they are placed at *the left hand*; not because they took any Ps.119.36. thing away, but because they gave not. *Incline our hearts, O God, unto thy testimonies, & not to covetousnes.*

Meditat. XXXVI.

Of the properties of true love and charitie.

The signe by which the Saints we know
It is by love their faith to show.

TRue and sincere love is an inseparable property of the godly: No Christian without faith; and no faith without charity. Where there is not the brightnes of charity, neither is there the heat of faith: Take away light from the sun, and thou mayest take away charity from faith Charity is the outward act of the inward life of a Christian man. For

bodie is dead without the spirit; and *faith is dead without charity*. Hee is not of Christ, that hath not the Spirit of Christ; and he hath not the Spirit of Christ, that hath not the gift of charity. Charity *is the fruit of the Spirit:* The tree is not known to bee good unles it bring forth good fruit. *Charity is the bond of* Christian *perfection:* As the members of the body are knit together by the spirit that is the soul: So the true members of the mysticall body are united by the holy Spirit in the bond of charity. In *Salomons* temple all was covered *with gold within & without:* So in Gods spirituall temple let all be beautified with love and charity within and without. Let charity move thy heart to compassion, and thy hand to contribution: Compassion is not sufficient, unles there bee also outward contribution: Neither is outward contribution sufficient, unles there bee also inward compassion. Faith receiveth all from God, and charity giveth it again unto our neighbour. By faith wee are made partakers of the divine nature. *God is love.* Therefore where charity sheweth not it self without, let

Iam. 2.

Gal. 5. 22.

Col. 3. 14.

1 Kin. 6. 21.

Luther.

1. Ioh. 4.

no man beleeve that there is faith within. No man beleeveth in Christ which loveth not Christ: And no man loveth Christ, unles he love his neighbour. He doth not yet apprehend the benefit of Christ with true confidence of heart whosoever doth deny unto his neighbour the office which hee oweth unto him. That is
Ro. 14. 23. not truely a good work which proceedeth not from faith: Neither is it truly a good work which proceedeth
Bernard. not from charity. Charity is the seed of all vertues: It is no good fruit which springeth not forth from the root of charity: For charity is the spirituall tast of the soul: For unto it alone is every good thing sweet, every hard thing sweet, all adversity sweet, and all pain and trouble sweet yea more, the taste of charity maketh even death it self meet sweet: *For*
Cant. 8. 6. *love is strong as death*, yea stronger then death; because love brought Christ to die for us: And love doth so fire up the true godly, that they doubt not to die for Christ. All the works of God proceed from love, yea punishments themselves: So let all the works of a Christian man proceed from love. In all the creatures

God hath set before us the glasse of love. The sun and the starres shine not to themselves, but to us: The herbs purge not themselves, but us: Aire, water, beasts, and all creatures serve man: Do thou also give thy self wholly to serve thy neighbour. *Tongues* profit not without *charity:* Because without charity *knowledge of* tongs *puffeth up, but charity edifieth. Knowledge of mysteries* profits not without *charity:* Because the devil also hath knowledge of mysteries; but charity is only proper to the godly. *Faith* also which can *remove mountaines*, profits not without *charity:* For such faith is the faith of working miracles, and not of salvation. Charity is better then the gift of doing miracles. Because that is the undoubted mark of true Christians; but this is sometimes granted to the wicked. It profits not to give all that one hath unto the poore, if there be not charity: For the outward action is done in hypocrisie, if there be not inward love. Rivers of bounty profit not, unles they spring from the fountain of charity. *Charity is patient* For no man is easily angry with him that he loveth truly. *Charity is boun-*

1 Cor. 13
1 Cor. 8.
1 Cor. 13.
4.

tifull: For he that by charity hath bestowed his heart, which is the chief good of the soul, how should hee deny the outward goods, which are lesse? *Charity envieth not:* Because he
4. that is in charity looketh upon anothers good as upon his own *Charity thinketh no evil:* No man easily hures
5. him whom hee loveth truely, and from his heart. *Charity is not puffed*
4. *up:* Because by charity wee are all made the members of one body; and one member prefers not it self before another. *Charity doth not behave it self undecently:* For it is the property of an angry man to bear himself undecently; but charity is the bridle of anger. *Charity seeketh not* those
5. things which are *her own:* Because that which one loveth he prefereth before himself, and seeketh the profit thereof more then his own. *Charity is not provoked* to anger: For all
5. anger proceedeth from pride; but charity puts it self under all. Charity
5. imagineth no mischief: For it plainly appeareth that hee is not yet in perfect charity, whosoever worketh mischief against any one. *Charity re-*
6. *ioyceth not in iniquity:* For charitie maketh anothers misery to be her

own.

own. *Charity beareth all things, beleeveth all things, hopeth all things, endureth all things:* For charity refuseth not to do unto others as she desires that others should do unto her 7.

Tongues shall cease, propheſies shall cease, and ſciences shall be destroyed But *charity shall not ceaſe*, but the imperfection thereof shall bee taken away, and the perfection thereof shal be compleat in the life to come. God commanded two altars to be built in the tabernacle; and fire was carried from the outward to the inward: God hath congregated a twofold Church a Militant and a triumphant: The fire of love shall at length bee translated from the militant to the triumphant Think upon theſe things, O devout ſoul, and ſtudy after holy love: whatſoever thy neighbour bee, yet hee is one for whom Chriſt vouchſafed to die: Why then doeſt thou deny to ſhew thy charity to thy neighbour, when as Chriſt did not ſtick to lay down his life for him? If thou loveſt God truly, thou muſt alſo love his image. We are all one ſpirituall body: Let us therefore have all one ſpirituall minde: It is unfit that they ſhould bee at variance upon earth, 8. *Bernard.* *Oſiand.*

which must at length live together in heaven. Whilest our mindes agree in Christ, let our wills also be conjoyned. We are the servants of one Lord: It is not fit that wee should be at variance. That member of the body is dead, which hath not a sense of anothers grief: Neither let him judg himself a member of Christs mysticall body, whosoever doth not grieve with another that suffereth. We have all one Father, that is, God, whom Christ hath taught thee dayly to cal our Father: And how shall hee own thee to be his true son, unles thou again own his sonnes to bee thy brethren? Love him that is commended unto thee by God, if he bee worthy; because he is worthy: and if hee bee not worthy, yet love him; because God is worthy whom thou oughtest to obey. If thou lovest a man that is thine enemy, thou shewest thy self to be the friend of GOD. Do not mark what man doth against thee, but what thou hast done against God. Observe not the iniuries offered thee by thine enemies; but observe the benefits conferred upon thee by God, who commandeth thee to love thy enemies. We are nelgh-

nd. vives

ustine.

bours by the condition of our earthly nativity, and brothers by the hope of our celestiall inheritance: Let us therefore love one another. Kindle in us, O G O D, the fire of love and charity by thy Spirit!

Meditat. XXXVII.

Of the study of chastity.

The soul that's chast is Christ his spouse
His bed of rest, his lodging house.

HE that will bee the true disciple of Christ, must study to be chast and holy. Our most gracious God is a pure and chast Spirit: And thou must call upon him with chast prayers. It was the saying of a wise man, That the chastity of the body and the sanctity of the soul are the two keys of religion and felicity. If the body be not kept pure and immaculate from whoredome, the soul cannot be ardent in prayer. Our *body is the temple of the holy Ghost*: We must beware therefore, and be very carefull that wee pollute not this holy habitacle of the holy Ghost. Our members *are the members of Christ*: We must beware that we *take* not the *members of Christ and make them the members of an harlot*. Let us cleave

Berosius.

1 Cor. 6.

15.

unto the Lord by faith and chastity;
17. that we may be *one spirit* with him:
Let us not cleave unto an harlot;
that we bee not made *one body* with
Gen 19 The Sodomites burning with
smitten by the Lord with
corporall and spirituall:
And such is the punishment of unchaste men even unto this day. The
Sodomites lust was punished with
24. *fire and brimstone* falling down from
heauen: So GOD shall inflame the
heat of this evil concupiscence in
whoredomes with everlasting fire.
This fire is not to be extinguished:
Rev. 14. 11 But *the smoke of the torments ascendeth up for ever and ever*: *without*,
Rev. 22. 15 that is, without the heavenly Ierusalem, *are dogs*, that is, impure and
lustfull men. Christ hath washed us
with his precious bloud in baptisme:
And therefore we must beware, and
be carefull that we do not defile our
selves with filthy lust. Even nature
her self hath taught men to blush
and to bee ashamed to commit such
filthines in the sight of men: And yet
they are not ashamed to commit it in
the sight of God and his angels. No
walls can hinder GOD from seeing;
for his eyes are brighter then the
sun

sun: No angels, or corners can exclude the presence of the holy angels: No secret turnings can keep away the testimony of the conscience This is a wonderfull thing, that the heat of lust should ascend up into heaven, when the stink thereof descendeth even unto hell. This short pleasure shall bring forth everlasting sorrow: That which delighteth is momentany, but that which tormenteth is everlasting: The pleasure of fornication is short, but the punishment of the fornicatour is forever. Let the memory of him that was crucified crucifie in thee thy flesh, Let the remembrance of hel quench in thee the heat of concupiscence. Let the tears of repentance extinguish in thee the fire of lust. Let the fear of God wound thy flesh, that the love of the flesh deceive thee not. Consider with thy self that the appetite of lust is full of anxiety and folly; the act full of abomination and ignominy, and the end full of repentance and shame. Look not upon the fawning face of the devil inciting thee to lust, but look back upon his tail, when he flyeth, which is full of pricks. Think not upon the shortnes

of

of the pleasure, but rather think upon the eternity of the punishment.

Hierome. Love the knowledge of the Scriptures; and then thou wilt not love the vices of the flesh. Be alwayes doing some what, that the tempter when hee cometh may finde thee busied. He deceived *David* when he was

Sam.11.2 idle: He could not deceive Ioseph, for he was busied in his masters service. Think every houre that death

Gen,39.8. is at hand; and thou wilt easily despise all the pleasure of the flesh. Love temperance; and thou shalt easily overcome evil concupiscence. The belly set on fire with wine, doth presently some with lust. Amidst thy dainties thy chastity is in danger: If therefore thou feedest thy flesh daintily and immoderatly, thou nourishest thine own enemy. So feed thy

Hugo. flesh, that it may serve thee: keep it so under, that it be not proud. Think upon the terrour of the last judgement, and thou shalt easily extinguish the fire of lust: For at the day

Cor.4.5. of judgement the secrets of the heart shal be revealed; and then how much more those things that are done in

Mat.12,36 secret? *Thou must give an account for unprofitable words:* And how much

more then for filthy ſpeeches? Thou muſt give an account for filthy ſpeeches: How much more then for impure actions? As long as thy life hath been, ſo long ſhall thy accuſation be As many as thy ſins have been, ſo many ſhall thy accuſers be. Thoſe thoughts, which men make no reckoning of, ſhall come to judgement: What then doth it profit thee to have thy fornication for a time concealed from men, ſeeing that it muſt be revealed in the ſight of all men at the day of judgement? What doth it profit thee to eſcape the judgement-ſeat of an earthly judge, ſeeing that thou canſt not eſcape the judgement-ſeat of the ſupreme Judge? This judge thou canſt not corrupt with gifts; for he is a moſt juſt judge: This judge thou canſt not move with prayers; for he is a moſt ſevere judge: This judge his province and juriſdiction thou canſt not flee from; for he is a moſt powerfull judge: Him thou canſt not deceive with vain excuſes; for hee is a moſt wiſe iudge: From his broad and proclaimed ſentence thou canſt not appeal; for hee is the ſupreme iudge. There ſhall be truth in the inquiſition, nakednesſe

Bernard

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in the publication, and severity in the execution. Therefore, O soul devout towards GOD, let the fear of this iudge be always before thy eies and the fire of lust shall not deceive thee. Be thou the rose of charity, the violet of humility, and the lilie of chastity. Learn humility of Christ thy bridegroom, and of him learn also chastity. Great is the dignity of chastity, which was consecrated in the body of Christ: Great is the dignity of chastity, because whiles wee are in the flesh, it makes us to live as out of the flesh. As nothing is more vile then to be overcome of the flesh So nothing is more glorious then to overcome the flesh. Neither must we only avoid outward fornication, but also impure cogitations: Because God is iudge, not only of the outward acts, but also of the inward thoghts. Piety is often wounded by the locks, and chastity is often wounded by the eyes: Hear what truth it self saith: *He that looketh upon a woman to lust after her, hath already committed adultery with her in his heart.* As the fight is difficult: So shall the victory also be glorious. It is a difficult thing to quench the flaming fires of lust.

Bernard.

Isai. 11. 29

Erasmus.

Mat. 5. 28.

Bernard.

Luſt incites them that are not yet come to the years of youth, it inflames thoſe that are young; and it wearieth thoſe that are old and decrept: It deſpiſeth not cottages, neither doth it reverence palaces. But as difficult as it is here to fight, ſo laudable ſhall it be hereafter to triumph. The firſt ſparks are preſently to bee quenched; and wee muſt not adde fewell to the fire of evil concupiſcences. The Apoſtle, when he reckons up the vices with which wee muſt ſtrive, bids us not fight with fornication, but flee from it: *Flee*, ſaith hee, *from fornication:* For even as a ſtranger feigning ſimplicity comes to us like a beggar to deceive us: if wee deny him entrance, hee goes his way; if wee receive him in, hee becomes our gueſt, and gathers ſtrength and at length, if we conſent, he becomes our lord and maſter: So the motions of evil concupiſcence aſſail us: if wee foſter them not, they depart away; if thou wouldeſt not have this enemy to rule over thee, receive him not into the houſe of thy heart. Keep us, O God, in ſanctity of life, and chaſtity of body.

Cameter.

1 Cor. 6. 18

Meditat.

Meditat. XXXVIII.

Of the flitting swiftnes of this present life.

The life of man's a rolling stone,
Mov'd to and fro, and quickly gone.

THink, O devout soul, upon the misery and brevity of this life; that thy heart may bee lifted up to the desire of the celestiall inheritance. This life whiles it increaseth it decreaseth; whiles it is augmented it is diminished: whatsoever is added to it, is taken from it. It is but a point of time that we live, yea it is yet lesse then a point: Whilest wee turn our selves, immortality comes upon us. We are in this life, as in a strange house: *Abraham* had not in the land of Canaan a place to dwell in; but only an hereditary place for buriall: So this present life is like unto an inne, and to a burying place. The beginning of this life is presently the beginning of death. Our life is like unto him that saileth; for whether he stand, sit, or lie down, still he comes nearer and nearer unto the haven, and goth thither, whither he is carried by the motion of the ship: so also we, whether we sleep, or wake

Seneca.

Gen. 23. 4

Ambrose.
Gregor.

lie down or wain, will or nill, are carried still moment after moment till we come to our end. This life is rather a death; because every day wee die: For every day we spend some of our life. This life is full of grief for things past, full of labour for things present, and full of fear for things to come. Our ingresse into this life is lamentable; because the infant begins his life with teares, as it were foreseeing the evils to come? Our progresse is weak; because many diseases afflict us, and many cares torment us: Our egresse is horrible; because we do not depart alone, but *our works follow* us, and we must passe *from death* to Gods severe *judgement* We are conceived in sinne, wee are brought forth in misery, we live in pain, and we die in anguish. We are begotten in uncleannes, we are nourished in darknes, and brought forth in sorrow. Before we come forth, we are a burden to our wretched mothers: and when wee do come forth, we do like vipers tear away. We are strangers in our birth, and pilgrims in our life; because we are compelled to depart [illegible] death. The first part of [illegible] is ignorant of it self,

Bernard.

Austin.

Rev. 14.

Heb. 9.

Bernard.

Austin.

the middle part is over-whelmed with cares; and the last part is burdened with grievous old age. All the time of our life is either present, past or to come. If it be present, it is flitting; if it be past, it is then nothing; if it be to come, it is then uncertain.

Salam. We are filthines in our originall, we are bubbles in our life, and wee are meat for worms at our death. From earth wee come, on earth we go, to earth we most return. The necessity of our birth is base, our life miserable, and our death lamemtable.

Bodonius. Our body is an earthly house in which do dwell together sin and death, which every day consume it. All our life is a spirituall warfare. Above, devils lie in wait for our destruction: On the right hand and on the left, the world oppunges us: Beneath and within, the flesh fighteth against us. The life of man is a warfare: Because in this life, there is a continuall *fight between the flesh and the spirit.* What true ioy then can a man have in this life, when there is in it no certain felicity? What thing present can delight us, when other things do passe away, but that which hangeth over our heads, doth never

And yet it seems to many much to
Gregor. be desired. This life seems outwardly as a gilded nut: But if thou openest it with the knife of truth, thou shalt see that within there is nothing but worms and rottennes. There are apples growing about Sodome, which are pleasing for outward beauty: But being touched they fall to dust. The felicity of this life doth outwardly delight; but if thou pressest it with more weighty consideration, it will appeare to bee like unto smoke and dust. Therefore, O beloved soul, do not suffer thy cogitations to set up their rest in this life: But let thy minde alwayes pant and breathe after the joyes to come. Compare the short moment of time granted unto us in this life, with eternity which never shall have an end: and it will appeare what a foolish thing it is to cleave unto this life that flitteth away, and to neglect that which is everlasting. This life of ours posteth away: And yet in it do we either get or lose everlasting life. This life is most miserable: And yet in it do we either get or lose everlasting life. This life is subject to many calamities: And yet in it do we either

or lose eternall [illegible] thou hopest for life everl[illegible] this flitting life desire it with all thy heart. Use the world; but let not thy heart cleave to the world. Negotiate in this world: but fix not thy minde upon this present life. The outward use of worldly things hurteth not, unles thy inward affection cleave unto them. Heaven is thy countrey; the world is but the place of thy sojourning: Bee not so much delighted with the momentany entertainment of this world, as to have thy minde withdrawn from the desire after thy heavenly countrey. This life is our sea; but eternall life is our haven: Be not therefore so much delighted with the momentary tranquillity of this sea, as that thou canst not attain to the haven of everlasting tranquillity. This life is slippery and doth not keep safe with her lovers, but destructeth [illegible] from them when they never think of it. Many therefore with thou [illegible] are very dangerous for them, [illegible] so thy self [illegible]

out of this present life every houre, and to prepare our selves for it by serious repentance. *In the gourd* wherewith *Ionas* was delighted, God prepared *a worm* that it might wither: So in these worldly things, whereunto many cleave so fast, as if they were glewed to them, there is no certainty, but the worms of corruption do breed in them. The world is now so worn away with a long consumption, that it hath even lost the face by which it was wont to seduce: And therefore they that delight to perish with the world now perishing are as much to bee blamed and condemned, as they are to bee praised and commended, that flourished with the world then flourishing. Withdraw, O Christ, our hearts from the love of this world, and stir up in us a desire after the kingdome of heaven!

Ion. 4.7.

Austine.

Meditat. XXXIX.

Of the worlds vanity.

Love not the world: The world is vain:
But love those things that ay remain.

[illegible] SEt not thy *love*, O devout soul, upon those *things which are in the world*: The *world* shall *passe away*, [illegible] *things therein shall be con-*

[illegible]

sumed with fire: Where shall thy love be then? Love that good which is everlasting; that so thou mayest live for ever. Every *creature is subject to vanity*: Whosoever therefore cleaveth with his love unto the creatures, shall also become vain himself. Love that good which is true and stable; that thy heart may be quieted and established. Why doth worldly honour delight thee? He that seeketh the honour of men, cannot bee honoured by God. hee that seeketh the honour of the world, must bee conformed unto the world: and *hee that pleaseth the world, cannot please God*. All things are unstable and must perish, whatsoever are given by those that are unstable and do perish: How then can the honour of the world be stable? He that was yesterday extolled to the skies by the praises of men, is brought down again to morrow with disgrace. Desire therefore to please God; that thou mayest be honoured of GOD: For that is the true and stable honour. What is a man the better for being reputed great by man? If a man bee great in the sight of God, then is he great indeed, not otherwise. Christ

Rom. 8.

Iob. 5.

Gal. 1.

hn. 6. 15. being sought to take a king, come-
fled from it; but being sought for to
hn. 18. 5. be reproached, and to bee ignomini-
ously crucified, hee offered himself:
ernard. Delight therefore rather in the dis-
grace then the glory of the world;
that so thou mayest bee conformed
unto Christ. Hee that doth not de-
spise the world for Christ, how wold
he lay down his life for him? There
is no way to true glory, but by con-
temning the glory of the world: for
k. 24. 26 so Christ *entred into his glory*, by the
ignominy of the crosse. Bee content
therefore to be dispised, to be vili-
fied, and to be rejected in this world
that thou mayest be honoured in the
ernard. world to come. Christ taught us by
his life how we should esteem of the
world. All the glory of the heavens
serveth him, yea hee alone is even
glory it self: And yet hee rejected
worldly glory. Therefore the more
a man is honoured, and the more he
aboundeth in bodily consolations;
the more deeply and inwardly must
he become sorrowfull, that he is so
farre from being conformable unto
mpis. Christ. Vain is the praise of man if
an evil conscience accuseth within:
What doth it profit a man sick of a
fever

fever, if he be said [illegible] ry, when as notwithstanding hee is tormented with raging heat within? It is the testimony of thy conscience that is the true honour and praise indeed. There is no juster judge of thy doings, thou God and thine own conscience: Desire to approve thy deeds before this judgement. Is it not enough for thee to be known of thy self, and, which is most of all, to be known of God? But why dost thou so much covet after riches? He is too covetous unto whom the Lord is not sufficient. This life is the way to our eternall countrey: What then do much riches profit? They do rather burden the traveller, as great burdens do a ship. Christ the king of heaven is the riches of GODS servants. The true treasure must bee within a man, and not without him. That is the true treasure which thou canst carry with thee to the generall judgement: But all these outward goods are taken from us in death. The goods gathered together do perish but first he that gathered them doth perish, unless he be rich in the Lord. Poor *thou comest into the world and poore must thou go out*: And why should

Bernard

Ludvi

Kempis

Bernard

Iob. 1.

the [illegible] from the beginning
Dionysius. and the end? Riches are appointed for our use: And how few will be sufficient! A little gift of grace and vertues is better then all earthly riches Wherefore? Because vertue pleaseth God, but riches do not please him
Bernard. without vertue. The poverty of Christ must be more acceptable unto us, then the riches of the whole world. Poverty was sanctified throgh Christ. He was poore in his nativity poore in his life, and poorest of all at his death. Why dost thou stick then to prefer poverty before worldly riches, when as Christ preferred it before heavenly riches? How will he commit his soul unto God, who doth not commit unto him the care of his body? How will he lay down his life for his brother, who doth not bestow his riches upon him? Riches bring forth labour in the getting, fear in the possessing, and grief in the losing And, which is most to be lamented, the labour of the covetous doth not only perish, but it causeth them also to perish, as *Bernard* teacheth. Thy
Luc. 6. 21. love is thy God: *where thy treasure is there will thy heart be also*: He that loveth these bodily, worldly, and perishing

perishing riches, cannot love the spirituall, heavenly, and eternall riches. Wherefore? Because those presse down the heart of man, and draw it downwards; but these life it upwards. The love of earthly things is as the birdlime of spirituall punishments, as one of the true lovers of Christ said. *Lots wife which was turned into a pillar of salt doeth yet* preach unto us, Not to look back to those things which are in the world; but to go straight on to our heavenly country. The Apostles *left all and followed Christ.* Wherefore? Because the knowledge of the true riches taketh away the desire after false riches If we have tasted the Spirit, the flesh pleaseth not our taste. If Christ be sweet to a mans taste, then the world is bitter unto it. But why dost thou so much seek after pleasures? Let the remembrance of him that was crucified, crucifie in thee all desire of pleasure. Let the remembrance of hell fire quench in thee all the fire of lust. Compare the short moment of pleasure with eternal punishments. Pleasures are brutish, and they make us like beasts. The sweetnesse of the kingdome of heaven pleaseth not him

Austine

Gen. 19.

Mat. 4.

Greg.

Bern.

taste, that is dayly full with the
Granat. husks of the swine. Let us mortifie
all sensuall pleasures, and let us with
Gen. 22. 3. *Abraham* offer to God as a spiritual
sacrifice this our beloved son, that is
the concupiscences of our soul, by
renouncing voluntarily all pleasure
and by embracing the bitternesse of
the crosse. It is not a plain way
strewed with roses, but a sharp way
and set with thorns, that leadeth
unto the kingdome of heaven. The
outward man increaseth by plea-
sures; but the inward man by the
crosse, and by tribulations. As much
as the outward man is augmented,
so much is the inward man diminish-
ed. Pleasures serve the body; but the
true godly have least care of their
body, and the greatest care of their
soul. Pleasures doe captivate our
hearts that they cannot be free in the
love of God. Not pleasures, but the
contempt of pleasures at death shalt
thou carry away with thee, and bring
to judgement: Let the fear of God
then wound thy flesh; that the love
of the flesh deceive thee not. Keep
always in thy minde the memory
of God's judgement; that the per-
[illegible] of thy sensuall ap-

petite leade thee into bondage. Look not upon the lingering face of the serpent; but look back upon his stinging tail. Overcome thou by the grace of Christ; that at length thou mayest as conquerour bee crowned by Christ.

Meditat. XL.

Of the profit of tentations.

The palme tree grows the more prest down
And crosses prove the churches crown

IT is profitable for the faithfull soul, to be tried and confirmed by tentations in this world: Our Saviour himself would wrastle with the devil in the wildernes, that for us and for our salvation he might overcome him, and be the first champion in our quarrell. Hee descended first into hell, and afterwards ascended up into heaven: So the faithfull soul doeth first descend into the hell of tentations, that so it may ascend into celestiall glory. The people of Israel could not come to possesse the promised land of Canaan, before they had overcome diverse enemies. Neither can the faithfull soul promise unto it selfe the kingdome of heaven, until it hath overcome

Mat. 4.

Iosh. 1.

the devil. Tentation
proveth, purgeth, and enlighteneth
us. Tentation proveth us: For faith
shaken by adversitie is confirmed
more strongly in the rock of salvati-
on, it enlargeth it self more into the
boughes of good works, and riseth
up higher unto the hope of delive-
rance. When *Abraham* being com-
manded to sacrifice his son, shewed
himself ready to obey GODS com-
mand: after the tentation the angel
of the Lord appeared unto him, say-
ing, *Now know I that thou feareſt God
seeing that for my sake thou hast not
spared thine only son.* Even so in ten-
tations if thou shalt offer unto God
the beloved son of thy soul, that is,
thine own will, thou shalt be reputed
one that truly feareth God, and thou
shalt in thine heart hear God speak-
ing unto thee. Fire proves gold, and
tentation proves faith. The souldi-
ers valour is seen in the fight: And
the strength of our faith appeareth
in tentations. When the whirling
winds and the stormy waves beat
upon the ship of Christ, then it ap-
peareth of how little faith some of
his disciples are. The Israelites
were commanded to be led
forth

forth to overcome the
were first proved as the
they which are to be
their heavenly country
conquest of their enemies, are
to be proved in the waters of
lations and tentations. Whatsoever
adversity therefore, whatsoever
tations happen unto the
soul; let her think with her
they are for triall and not for
all. Tentation also purgeth.
purge our the pestilent humours
self-love, and the love of the
Christ our Physician useth
grains of bitter Aloes. Tribulation
sends us to search our
and recalls to our memory the
of our life past: And further,
fick preserveth the body from
tagious diseases: So also doth
lation preserve the soul from
Man is alwayes prone to
more in time of prosperity then in
adversity. *Riches* are thorns to
ny men: Therefore God plucks
the thorns; that they may not
their souls. Variety of worldly
nes
many from the
of God:
cases

to themselves, and begin to die to the world, and to live to God.

Some men have tumbled down the hill
of great prosperity:
And have enjoyed truest rest
in their adversity.

The honour of the world puffeth men up with pride: Therefore God brings them into contempt, and withdraweth from them the fewell of pride. Last of all, Tentation enlighteneth. Wee come not to know the frailty and vanity of all worldly comfort, but by tentations. *Stephen* 7.56. when hee was stoned, saw the glory of Christ: So Christ manifests himself unto the contrite soul, in calamities. There is no true and solid joy but where God dwelleth; and Gods 57.15. dwelling is in the *contrite and humble spirit*. Affliction it is and tentation which humbleth the spirit, and maketh it contrite: Therefore true and solid joy is in the soul of the afflicted. Tentation is the way to come to the knowledge of God. Therefore 91.15. the Lord saith, *I will be with him in trouble, I will deliver him*, and make 16. him see *my salvation*. Blinde *Tobie* saw nothing either above him beneath him, or before him, and there-

fore hee saw not himself; but being enlightned of God by the angel Raphael, hee saw all things, which before he could not see, using no other medicine but *the gall* of a fish: To shew, that our eyes are to be anointed with the gall of bitternes; that so we may be enlightned, and come to the true knowledge of our selves and worldly things. Why saith the Apostle, that we *know but in a glasse?* Because in tentations wee come to know that GOD maketh the elect joyfull under the shew of sorrow, and quickeneth them under the shew of death, and healeth them under the shew of sickneſſe, and enricheth them under the shew of poverty. Therefore must the crosse and tentation be welcome unto him, whosoever is not unthankfull to Christ who was crucified and tempted for us. ô good Iesus! Let me bee burned here, let me be smitten here, that I may be sparted hereafter! O good Iesus! Thou which dost often cast us off from thee by sparing us, make us to return unto thee by striking us! Afflict and presse the outward man, that the inward man may grow and increase! O good Iesus! Fight within

Tob.

1 Cor.

Bernard.

me, against me: Be thou the moderatour of the fight, and the crown of my victory! Whatsoever adversity I feel in this life; let it tend to the strengthening and increasing of my faith! O good Iesus, help my weak faith! For so thou hast promised by thy holy prophet: *As a mother comforteth her children, so will I comfort you.* As a mother cherisheth and nourisheth her sucking infant with much care: So do thou (O good Iesus) erect and confirm my languishing faith! Grant that thy inward comforts may prevail more with me then the contradictions of all men and the devil himself, yea and the cogitations of mine own heart! O thou good Samaritane, poure the sharp wine into the wounds made by my sinnes, but poure in also the oyl of divine comfort! Multiply my crosses, but give me also strength to endure them!

Greg. Nyss.

Esa. 66. 13.

Weller.

Luk. 10. 34

Meditat. XLI.

Here are foundations of Christian patience.

Take up thy crosse, do but endure:
To overcome thou shalt be sure.

BE quiet, O devout soul, and endure with patience the crosse which

which GOD hath [illegible]
Consider the passion of Christ thy bridegroom. He suffered for all, of all and in all. He suffered for all, yea even for them, which despise his precious passion, and wilfully trample his bloud under their feet. Heb. 10.
He suffered of all. He is delivered, he is broken in pieces, he is forsaken of his heavenly Father, he is *forsaken of his disciples*, Mat.
hee is rejected of the Iews his own peculiar people: For they preferred *Barabbas*, the thief before him. He is crucified of the Gentiles. He suffers for the sinnes of all men: And therefore he is afflicted of all men. He suffered also in all: His *soul was sorrowfull even unto death*, Mat.
and being pressed with the sense and feeling of Gods anger, cries out that he was *forsaken of God*: All the members of his body are in a bloudy sweat. His *head is crowned with thornes*: His tongue tastes *a cup of gall and vinegar*: his *hands* and *feet* are boared with Psa.
nails, his *side* is wounded, his whole Ioh.
body is scourged, and he is stretched forth on the crosse. He suffered hunger, thirst, cold, contempt, reproaches, wounds, death, and the crosse: And then how [illegible]

were it for the servant to rejoyce, when the Lord suffereth? How unjust were it that we should rejoyce in our sins, when our Saviour is so grievously punished for them! How unjust were it that the other members should not condole, when the head is afflicted! But rather it is necessary that we *enter through many*
Act. 14.22 *tribulations into the kingdome of heaven*: as it was necessary that our Saviour should by his *passion enter into*
Luk. 24.26 celestiall *glory*. Consider also the
Rom. 8.18 bountifull reward: *The sufferings of this present life are not worthy of the glory which shall bee revealed unto us.* How great soever our suffering is it is but temporall, yea sometimes but for a day: But the glory is everlasting. GOD doth exactly observe all our adversities, and will at length
Eccles. 12 *bring them to judgement*: How disgracefull a thing then will it bee at the generall assembly of the whole world, to appear without the jewels and [illegible] crosse, and passi-
Isa. 25. 8. ons? *Hee shall wipe away all teares*
Rev. 7.17. *from the eyes* of those that are his: O happy teares, which shall bee wiped away by the hand of such a great
Dionysius. Lord! O happy crosse, that shall finde

a crown in heaven? *David* was not ten whole yeares in his exile, but he was fourty in his kingdome: Here we have the shortnes of our suffering prefigured, and the eternity of the glory which is to follow. It is but a moment of time wherein the saints are exercised by the crosse: But the mercies by which they are comforted are for ever. And thus after adversity in the morning, follows prosperity in the evening. Consider also the tribulation of all the Saints. Behold *Iob* murning on the dunghill. *Iohn* hungry in the wildernes, *Peter* stretched out upon the crosse, *Iames* beheaded of *Herod* with the sword. Behold *Mary* the blessed *mother of our Saviour standing under the crosse*: She was the type of the Church the spiritual mother of our Lord. *Blessed are ye*, saith Christ, *when men shall persecute you for my names sake: For so have* they done to the Prophets. O glorious persecution which makes us conformable unto the Prophets and Apostles, and all the Saints, and even unto Christ himself! Let us therefore suffer with those that suffer, let us be crucified with those that are crucified, that we may be glorified

2 Sam. 5. 5.

Iob. 2.

Mat.

Ioh.

Mat. 5. 11.

Mat.

God with those that are glorified. If we be true sons indeed, let us not refuse the condition of the rest of our brethren. If we truly desire the inheritance of GOD, let us accept it wholly: For the sons of God are not only heirs of joy and glory in the world to come, but also of heavines and sufferings in this present world.

Heb. 12. 6. *For God scourgeth every son whom he receiveth.* Hee punisheth their sins here, that he may spare them at the judgement to come: He multiplies tribulations here, that he may multiply their reward hereafter: And so not only the persecution, but the reward also is increased. Consider the happy condition of the crosse. It plucks the love of the world out of us by the roots, but it sowes in our hearts the seed of the love of God. The crosse begets in us an hate of worldly things, and lifts up our minde unto heavenly things. When the flesh is mortified, the spirit is quickened, and when the world waxeth bitter, Christ becometh sweet unto us. Great is the mystery of the crosse, for by it God calls us to contrition, to true fear, and to the exercise of our patience. Let us open

to him when he [illegible]
shall heare what the Lord [illegible]
within us. The sight of the [illegible]
contemptible in the sight of the
world, and in the carnall eyes of the
outward man: But it is glorious in
the sight of God, and in the spiritual
eyes of the inward man. What was
reputed by the Iews more base and
vile then the passion of Christ? And
what was more glorious and preci-
ous in the sight of God? For it was
the price paid *for the sins of the whole* Hebr. [illegible]
world: Even so the iust man is afflict-
ed; *the iust man dies, and no man con-* Isa. 57.
sidereth it: But precious is the cross
and *precious is the death of the saints* Psa. [illegible]
in the sight of the Lord. The Church
which is the spouse of Christ, is [illegible]
without, by reason of calamities and
persecutions: But she is beautifull
within, by reason of divine consola-
tion. The Church and every faith-
full soul is as *a garden enclosed*, and
none knows the beauty thereof but
he that is in it. We shall neverfully
and perfectly feel the consolation of
the spirit, unles our flesh be afflicted
without. If the love of the world
dwell [illegible] in us, the [illegible]
not [illegible]

be filled with new liquour, unless the first be emptied. Let us therefore poure out the love of the world, that we may bee filled with the love of God. Therefore God by the crosse doth extinguish in us the love of the world, that there may be room for the love of God. Besides, the crosse drives us to our prayers, and is an occasion of vertue. When the *North*
Ca. 4. 16. *winde blowes* upon the *garden*, that is, when persecutions assault the church, then the *spices thereof* are scattered abroad, and the vertues thereof are increased, and they cast forth an odour pleasing unto GOD. The beloved bridegroom of my soul
§. 10. is *white and ruddy*; white for his innocency, and ruddy for his passion. And so is also the beloved spouse of Christ; white for her vertues, and ruddy for her sufferings. And thus the grace of GOD can produce oyl
11 and hony out of the most hard rock of afflictions. And so, out of the bitter root of calamities GOD knowes how to bring forth the most pleasant fruit of eternall glory. Unto which he bring us and admit us! Amen.

Medicus.

Medit. XLII.

How we must overcome tentations by perseverance.

Let not tentations cast thee down
For perseverance shall thee crown.

HOly Lord Iesus, the most loving bridegroom of my soul! When will the time come that thou wilt leade mee to the solemnity of thy *marriage? I am a pilgrim and a [illegible] ed man from thee:* But yet I most firmly beleeve and nothing doubt, but that I shall be shortly set at liberty out of the prison of my body, and appeare before thy face. *Fear and trembling are come upon me;* because I carry my *treasure in vessels of clay.* My minde is prone to errour, and my will is prone to sin; and therefore my *spirit* within mee is not always ready, *but the flesh is always weak.* Sin leadeth me captive, and the *law of my members is repugnant to the law of my minde. Fear and trembling are come upon me;* because Satan lieth in wait for my treasure. His subtilte is great, his desire to hurt is most earnest, and [illegible] is [illegible] [illegible]

[illegible] from his trembling? Fear
Ps. 55.5. and trembling are come upon me, be-
cause I am still in the world, which
Ps. 5.19 is altogether set upon wickednes: The
delights of the world entice me, ad-
versities in the way of the Lord af-
fright me; sometimes the enticements
of the world are pleasing unto mee,
and all the world is full of snares:
Miserable man that I am! how shall
I be able to escape them? Ioyes do
assault me, and sorrows do assault me
Miserable man! How shall I bee able
Ps. 55.5. to stand? Fear and trembling are come
Ps. 2.13. upon me, because it is God that work-
eth in me both to will and to perfect.
I am afraid lest I should force God,
by my negligence and want of care,
to take from me that good will which
hee hath given mee. I make not a
right use of remission of sins, and I
refuse the first grace which was gi-
ven freely! And therefore I have
cause to fear, lest God in his secret
and just judgement justly take from
me that which I have unjustly abu-
sed. I am afraid lest I be forsaken of
him whom after my first conversion I
have so often forsaken. [illegible]
[illegible]

[illegible] mee to [illegible]
[illegible] unto my former darknes. The
Rom. 11. 29 *gifts of God are without repentance*
and our vocation by God, as concer-
ning the will of GOD: But I could
wish that even I also were unchange-
able in that which is good. That trea-
sure is always present; but the hand
that should apprehend it doth some-
times languish. But I shall be able to
apprehend Christ; because as he hath
revealed himself unto me in his word
and promises, so likewise hee will
grant unto mee of his goodnes that
I may beleeve his word and promises.
I will use the help and support of
prayer to strengthen my faith, and I
will not suffer the Lord to depart
out of the chamber of my heart, un-
till I have obtained salvation. *By the*
Pet. 1. 5. *power of the Lord* I shall bee able to
bee preserved unto *salvation*: The
power of the Lord doth lift mee up
and comfort me, but mine own infir-
mity doth cast mee down and make
Cor. 12. 9 me sorrowfull. But *the power of the*
Lord shall be perfected in my weaknes:
He shall strengthen me, from whom
cometh all the strength of my faith:
The grace of God doth lift mee up,
but mine unworthines doth cast mee

Jun: But if there were [illegible]
nes in me, then it were no [illegible]
a reward. *If of works, then certainly*
not of grace! For grace is not any [illegible]
grace unles it be every way [illegible]
Therefore have I no respect unto my
works: That which is amisse, he will
amend; that which is wanting, hee
will make up; that which he will not
impute against me, shall bee as if it
were not. Therefore is my *salvation*
only *from God*, and therefore sure.

Rom. [illegible]

Austin

Bernard

Hos. [illegible]

Meditat. XLIII.

That we must think dayly upon our death.

Think every day to be thy last;
And when night comes, thy life is past.

O Faithfull soul, look for death
every houre: Because it waits
for thee every houre. In the morn-
ing when thou risest, O man, think
that it is thy last day: And in the
evening [illegible]
think [illegible]
earth. [illegible]
soever thou [illegible]
thee, and [illegible]
whether [illegible]
or no, [illegible]
[illegible]

Dost thou think that death doth [illegible] approach, because thou thinkest [illegible] of it? or dost thou think that it draweth nearer, because thou thinkest upon it? Whether thou thinkest upon it or no, whether thou speakest of it or no, it hangs alwayes over thy head. Life was lent unto thee, not given as a freehold. Upon this condition thou didst enter in, that thou

Job. 1. 21. shouldest go out: *Naked thou camest, and naked thou must go*. This life is a pilgrimage: When thou hast travelled a good while, then thou must return home again. Thou art but a farmer and tenant in this world, and not a perpetuall lord: Every houre think with thy self whither thou hastenest every moment. In this we are deceived, in that we think wee die then, when wee breath out our last: Every day, every houre, every moment we die: Whatsoever is added unto our life, is taken from it, [illegible] increaseth it also decreaseth [illegible] fall not into death suddenly, [illegible] walk into it step after step. This life of ours is a way, and every day wee must ridde some of it: Life and death seem to bee most distant, [illegible]

[illegible]
[illegible] As it is [illegible]
travell by sea, they [illegible]
to the haven, and yet they neither
feel, nor so much as think whither
they are carried? So likewise it is
with us: Whatsoever wee do, whe-
ther we eat, drink, or sleep, we draw
nearer alwayes to our death. Many
have passed away their life, even in
the time whiles they were seeking
after things belonging to the sustenta-
tion of this life. No man entertains
death joyfully, unless he hath
long before prepared himself for it.
In this life die dayly unto thy self,
that so in death thou mayest live unto
God. Before thou diest, let thy
sins die in thee: In thy life time let
the old *Adam* die in thee: So at thy
death Christ shall live in thee. In
thy life time let the *outward man* 2 Cor.
dayly *decay*, that at thy death *the*
inward man may be *renewed* in thee.
Death translateth thee from time to Eccl.
eternity: For *as the tree falls, so it*
lies: How carefully then ought wee
to think upon the hour of death?
Time passeth away, but the infinite
space of eternity remains behind.
In time [illegible]

die for eternity. What we shall be for ever, whether blessed or miserable, it shall be decreed at the houre of death: In that one moment, is eternall felicity either enjoyed or lost. Wherefore, O faithfull soul, how solliticous and careful ought thou to be in preparing thy self for that houre! Thou wilt easily contemne all worldly things, if thou considereſt with thy self that thou must die: Consider that thine eyes shall be darkened in death; and thou
119.37 wilt easily *turn away thine eyes from beholding vanitie:* Consider that thy eares shall wax deaf at thy death; and it shall be easie for thee to stop thy eares against impious & filthy speeches: Consider that thy tongue shall be tied at thy death; and thou wilt have more regard unto thy words: Set before thine eyes the cold sweat and anxietie of those that are readie to die; and thou wilt easily contemne all worldly delights: Look upon the miseries of them that depart out of this world, and poverty in this life will not seem grievous unto thee: Consider the trembling of the whole body at the point of death; and thou wilt easily contemne the splendour

the world: Consider the mourning of the soul being compelled to go out of the house of the body; and thou wilt easily beware of the guilt of all sin: Consider the corruption that followeth after death; and thou wilt easily bring down thy proud flesh: Consider how naked thou art left at thy death, being forsaken of all the creatures; and thou wilt easily turn away thy love from them, and turn it towards the Creatour: Consider how narrowly death looks to thee, that thou carry away nothing with thee at thy death; and thou wilt easily contemne all the riches of the world: Hee that in this life dieth dayly through his sinnes, doth passe from death temporall unto the punishments of death eternall. No man is translated unto everlasting life, but he that begins here to live in Christ. That in death therefore thou mayest live, be ingrafted into Christ by faith: Let death be alwayes in thy thoughts; because it is to be expected alwayes. We carry death alwayes about us: because we alwayes carry sin about us, and the *wages of sin is death*. But if thou wouldest escape the bitterness of

death keep the word of Christ. ...
doeth conjoyn and unite us ...
Christ: Therefore they which ...
in Christ die not: For Christ is their
Cor. 6. 17 life. *He that is ioyned unto GOD by faith, is one Spirit with him:* And therefore the faithfull man dieth not for ever; because God is his life. The
...14. 18 people of Israel passed through the Red-sea unto the promised land; but *Pharaoh* and his host were drowned: So the death of the godly is unto them the beginning of true life, and the gate of paradise; but the death of the wicked is not the end of their evils, but it coupleth together those evils which are past and those that follow after: They passe from the
...10. 14 first unto the *second death*. So neare is the union between Christ and the
...8. 38. faithfull, that *death* it self cannot dissolve it. In the thickest cloud of death the torch of Gods grace shineth before them: In their dangerous journey Christ provideth for his beloved the angels to be their protectours. The *bodies* of the Saints *are the temples of the holy Ghost*: The ho-
...6. 19 ly Ghost will not suffer his own temples altogether to be destroyed by
...8. 23 death. *The word of God is the incor-*

ruptible seed: It is not destroyed by death; but is hid in the hearts of the godly, and shall quicken them in their due time.

Meditat. XLIIII.

Consolations at the death of friends

Grieve not when friends and kinsfolks
They gain by death eternities. (*dies*

THink, O devout soul, upon Christ thy Saviour, and thou shalt not be afraid for the terrours of death. If the violence of death doth make thee sorrowfull, let the power of Christ make thee joyful. The *Israelites* could not *drink the waters of Marah* by reason of their *bitternes; but God shewed unto Moses a tree*, which being *cast into the waters made them sweet*. If thou art affrighted by reason of the bitternes of death, God sheweth unto thee a tree which turneth it in to sweetness; that is, *a branch that did spring from the root of Iesse*: This branch is Christ, and whosoever *keepeth his word shall never see death*. This life is burdensome: And therefore it is good to be eased of it. The misery of a Christian dieth. But the Christian man dieth not. That which we call

Exo. 15. 25.

Isa. 11.

Iob. 8. Amen.

death is but going a journey; it is not an end of life, but a beginning of a better life. Wee do not lose our friends at their death, but send them before us; our friends do not die, but life enjoy; they go before us, they do not go from us for ever. It is not death, but a departure: When the godly depart out of this life, they enter again into life: The death of the godly is gain unto them. Do our friends die? Make this interpretation of it: That they cease to sin they cease to bee tossed, and they cease to be miserable. Do they die in the faith? Interpret that thus: That they depart out of the shadow of life that they may passe unto true life; from darknes to light; and from men to God. Our life is a navigation, and death is the haven of security, and safety: Therefore we must not grieve that our friends are dead; but rather reioyce in their behalf, that out of the turbulent sea they are come safe to the haven. This life is the soules imprisonment, but death sets her at liberty: Therefore old *Simeon* being about to die, crieth out, *Lord now lettest thou thy servant depart in peace*

shut up in the prison of the body: We must rejoyce therefore in the behalf of our friends, that they are as it were delivered out of prison, and received into true liberty. In like manner the Apostle *desires to be dissolved*, as being bound to his body of earth in a kinde of miserable servitude. What? shall we be sorrowfull that our friends are delivered out of their bonds and set at liberty? what? shall we for their sakes put on black mourning clothes, when as they have put on white robes? For it is written, that unto the elect are given *white robes*, in token of innocency, and palms in their hands, in token of victory. Shall we macerate our selves with teares & sighes for their sakes, when as *God* hath *wiped all teares from their eyes*? Shal we mourn and trouble our selves with grief, when as they are in the place where there is neither *mourning, nor grief, nor any cry heard*, but *they rest from their labours*? Shall we for their departure kill our selves with immoderate grief, when as they do enjoy the fellowship of the angels, and true [illegible] lid joy? Shal we for their sakes [illegible] and wail, [illegible]

Phil. 1.

Cypr.

Rev.

Rev.

Rev.

Rev.

2. of the Lambe, having in their hands
7. harps and golden vials of GOD,
who liveth for ever and ever.
Shall we grieve that they are departed from the earth, when they themselves reioyce that they are departed from the earth, What profit it is for to depart out of this world, Christ shewed, who when his disciples were sad, because that hee said that he should depart, answered, *If*
Cyprian. Joh. 14. 28 *ye loved me, yee would reioyce rather.* If as thou wert sailing, a stormy tempest should arise, and the windes lift up the waves, & threaten shipwrack wouldst not thou haste to the haven? Behold the world staggereth, and reeleth, and threatneth her ruine not only for her old age, but also by the end of things: And dost not thou thank God, and art not thou glad for thy friends, that being departed the sooner, they are delivered from ruins shipwracks, and imminent plagues? In whose hands art thou kept safer then in the hands of Christ? In what place can the souls of thy friends rest safer then in the kingdome of paradise? Hear what the Apostle saith
1. Thes. 4. 13. concerning death: *Death is gain:* It is gain to have escaped the increase of

fin; it is gain to have left the things that are worse, and to have passed to the better. Although those whom by death thou hast lost were very deare unto thee: yet let GOD bee more deare unto thee, whose will it was to take them unto himself. Bee not angry with the Lord for taking away what he hath given: Hee hath received his own, he hath taken nothing from thee. Do not take it ill that the Lord doth require what he did only lend thee: It is only the Lord that forseeth evils to come: It was his providence therefore to take away thy friends that they might not be entangled in the misfortunes to come. *They that die in the Lord rest* Rev. sweetly in their graves, when those that are alive are tormented grievously even in the palaces of their kingdome. If by death thou hast lost Rev. those that were deare unto thee, Beleeve that thou shalt hereafter receive them more deare unto thee. A little distance of time doth separate thee from them: But blessed and secure eternity shall joyn thee again unto them. For we hope upon a most true promise, that wee shall depart out of this life, from whence [illegible]

our friends are departed before us and that we shall come to that life where the more known the more deare they shall be unto us and amiable, without fear of any dissension.

p. Man. *What ever soules have been before,*
or shall hereafter be,
Shall be receiv'd ith' theatre of huge
capacitie;
There shall we know the face of them
that of our kindred be,
And speak and answer in our course
each interchangeably.
There with the brother sister shall,
and son with father be:
And there they shall keep holy day,
for all eternitie.

Therefore think not only upon the time of thy friends forsaking thee, that is, at their death, but think also upon the time when they shall be restored again unto thee, that is, at the resurrection. To them that stedfastly believe the resurrection, death seemeth not death, but rather a quiet sleep. The whole universe seemes to be a glasse, in which we may behold the resurrection: The sun that sets every night, riseth again in the morning: The herbs that are dead in the winter, shoot up again in

rtull.

the spring: The Phenix at her death, reneweth her self againe: When times and seasons are past they return again: After fruits are come to maturity, still there succeed others: Seeds unles they die and be corrupted, they rise not again with increase: All things are preserved by perishing, and generated by corrupting: Shall we think then that God hath to no end or purpose set before us these types in nature? Shall nature be more powerfull then God, who hath promised that our bodies shall rise again? He that quickneth the grain of the seeds that are dead and rotten, that thou mayest live thereby in this world, shall not hee much more raise up thee and thine, that thou mayest live with them for ever? God hath called thy loving friends unto *their beds*: And do not thou envy them their quiet rest? The resurrection will shortly come. It may bee, thou didest hope that thy friends before their death would have been profitable members of the militant Church: But it hath pleased God to make them members of the Church triumphant. Seeing it hath [illegible] God [illegible]

well pleased. It may be, thou thou
test that thy friends before the
death would have attained to th
knowledge of diverse things: But
hath pleased God to take them up
into the heavenly Academie, there
to learn true wisedome: Seeing there
fore it hath so pleased God, be thou
also well pleased. It may bee, thou
didst hope that thy friends before
their death would bee raised out of
Psal. 113. 8. the dust, and be *set with princes*: But
it hath pleased God to make them
the fellows of heavenly princes, that
is, the holy angels: Seeing therefore
it hath so pleased God, be thou also
well pleased. It may be, thou didest
hope that thy friends before their
death would have gathered together
much riches; But it hath pleased
God to make them partakers of the
delights of his heavenly kingdome:
And therefore seeing that it hath so
pleased God, be thou also well plea-
sed. Holy God, thou hast taken a-
way nothing but what thou gavest,
blessed bee thy name for ever and
ever?

Meditat.

Meditat. XLV.

Of the last judgement.

Remember that Christ Iesus shall (call Thoghts, words, & deeds to iudgment

THe Father iudgeth no man, but hath coommitted all iudgement to his son. I know, Lord Iesus, that thou wilt come as the severe Iudge of all men, *to bring their thoughts*, words, and deeds *to light*, though they were done in darknes. Above, there shall be a severe judge; beneath, hell gaping, within, the conscience gnawing; without, the fire flaming; on the right hand, sins accusing; on the left hand, the devils terrifying: The good angels keeping out of heaven, and the evil angels pulling down to hell: Then, Lord Iesus, to whom shall I betake my self in these my straits? *I am afraid of all my works*, knowing that thou spares[illegible] every one that offendeth. I shall [illegible] set between time and eternity: Time will be past, but the infinite space of eternity will remain behind. The malignant spirits will require [illegible] wicked works, unto which they [illegible] persuaded me; and in that [illegible] judgment they will [illegible]

Iohn. 5. [illegible]

Carthe[illegible]

1 Cor. [illegible]

Iob. [illegible]

know against mee, that they draw my soul into the fellowship of their torments. *All the host of heaven shall consume away, the heavens shall be rolled together like a scroll, all the host of them shall fall, even as a leaf falleth from the vine or figge tree. The sun shall bee ashamed, and the moon shall be brought to confusion:* But if these the works of thy hands, which never committed any evil against thee, if they flee away from thy sight, how shall I miserable sinner be able to appear before thy face? *The heavens* of heavens *are not cleare in thy sight*: What am I then that *drink iniquitie like water*? But *if the righteous shall scarce be saved, where shall the sinner appear?* Whither then shall I fly, or to whom shall I go, but unto thee, O LORD? Thou shalt be the Iudge of my sins, who diedst for my sins: *For the Father iudgeth no man, but hath committed all iudgement unto his Son*: The Father delivered all iudgement to the Son, but the Son again was delivered for our sinnes. *For God so loved the world, that hee gave his only begotten Son, not to condemne the world, but that the world might be saved through him.*

then condemne me Lord
Iesus, when as thou wast sent by thy
Father to save me? Thou didst fulfill
the will of thy Father in all things:
How then wilt thou not fulfill it in
saving me miserable sinner? *It is not* Mat 18.
the will of thy father that one of the
little ones should perish: And I am a
little one in thy sight, and a little
one also in mine owne sight: For Gen 18.
what am I but dust and ashes? Neither
only dust and ashes, but also a very
little one: and a very dwarf for pro-
ficiency in piety: Perfect therefore
in mee little one the will of thy Fa-
ther. Thou camest, O Iesus, *to save* Mat. 18.
that which was lost: How then canst
thou condemne him that desires to
be saved? My sins will accuse mee,
and call upon the Iudge for severe
sentence: But thou hast taken my
sins upon thee: Thou *takest away the* Ioh.
sins of the world: How then hast thou
not taken away mine also? How canst
thou condemne me for my sins, when
thou diedst for them? Thou diedst *for* 1. Ioh.
the sins of the whole world: How then
hast thou not died for mine also?
Certainly, Lord Iesus, if thou hadst
meant to deal with me in thy strict
judgement, thou wouldst never

have descended from heaven
upon thee my flesh, to die, and to
crucified. The devils will accuse m
and require of my soul the work
whereunto they have perswaded m
Joh. 14.30 But the *prince of this world* is co
demned, and *hath nothing in* thee
and if he hath nothing in thee, th
certainly he hath nothing in me: F
I beleeve in thee, O Lord, therefo
Joh. 15.4. *thou abidest in me, and I in thee*: H
will accuse me, that am thy frie
He will accuse me, that am thy br
ther, that am the beloved son of t
eternall Father: How then ca
thou deal with me in thy strict jud
ment, seeing that I am thy frie
thy brother, and thy son? At th
Deu. 27.26 judgement *Moses* will accuse me, a
pronounce me accursed, for not he
ing all that is written in the book
the law: But thou, O Christ, w
Gal. 3.13. made *a curse* for me, that I might
freed from the curse of the law. I sha
bee cursed by *Moses*, but blessed b
thee: For I desire to hear that voice
Mat. 25.34 *Come yee blessed of my Father, inher*
the kingdome prepared for you. *Mos*
will accuse me: But thou wilt not a
cuse me to thy Father, yea thou m
Rom. 8.34. *all intercession for me*. Therefore I

[illegible] of *Moses* his curse, because
thou *hast blotted out the hand writ-* Col. 2. 14
ting which was against me. The dam-
ned will accuse me, and pronounce
mee guilty of the same fault with
them: I confesse, Lord Iesus, my
guiltines doth conjoyn me with them
but the acknowledgment of my guil
tines, and the saving knowledge of
thee doeth disioyn mee from them.
He that heareth thy word, and belee- Ioh. 5. [illegible]
veth on him that sent thee, hath life
everlasting, and shall not come into
condemnation. I heare thy word, Lord
and in thee I beleeve with weake
faith, but yet faith: *Lord I beleeve;* Mat. 9. [illegible]
yet help thou my unbelief: Lord I be-
leeve; but yet do thou *increase* my Luk. 17. [illegible]
faith: Although I am not free from
all the sins of the damned, yet thou,
O Lord, shalt deliver me from un-
belief. All my accusers do [illegible]
me, but thou being my [illegible]
comfort me: To thee *hath the Father* Ioh. 5. [illegible]
committed all iudgment. Into thy
hands hath hee *delivered all things;* Mat. 11. [illegible]
and again, *thee hath he delivered* [illegible]
for us all; [illegible]
[illegible]
[illegible]
[illegible]

thou then according to sever[illegible] ment judge those, for whom thou hast delivered thy self to death, even the death of the crosse? Thou canst not *hate thine own flesh: we are members of thy body, of thy flesh, and of thy bones.*

Eph. 5. 29. 30.

Meditat. XLVI.

Of the desire of eternall life.

All earthly things tread under thee,
And let thy thoughts in heaven be.

DEvout soul, thou must not love this life which is transitory; but rather that which remaineth forever: Ascend up by thy desires to the place where there is youth without old age, life without death, joy without sorrow, and a kingdome without change: If beauty delight thee; *The righteous shall shine as the sun:* If swiftnes, and strength, [illegible] shall be *like unto the Angels of God:* If a long and healthfull life; [illegible] shall be healthfull [illegible] [illegible] shall be filled [illegible] the glory of the Lord shall [illegible] [illegible]

Ansl. 27.

Adsalm. Mat. 13. 43

Mat. 22. 30

[illegible] GOD [illegible] of pleasure: If wisdome; The very wisedome of GOD shall shew it self unto them: If love; They shall love GOD more then themselves, and one another as them selves; and GOD shall love them more then they themselves: If concord delight; There they shall be all of one minde: If power; To the elect shall all things be easy; they shall desire nothing but what they shall be able; and they shal desire nothing but what God will have them to wil and to desire: If honour and riches delight; God will make his faithfull servants *rulers over many things*: If true security; They shal be as certain never to want that good, as they are certain that they themselves would never lose it willingly; and that God that loveth them will never take from them against their wills that which they love; and [illegible] is more powerfull then God [illegible] rate God and them [illegible] Whatsoever the elect can desire, [illegible] they shall finde; because they [illegible] behold him; that is, all in all, *face to face*. So great are the goods of [illegible] life that they can [illegible] many that they [illegible]

and so precious that life, [illegible]
valued. There shall bee [illegible]
health unto our bodies, and [illegible]
puritie unto our soules, there shall
bee glory and fulnes of divine plea-
sure; there shall we have familiaritie
with the saints and angels for ever,
having our bodies of admirable cleer-
nes and brightnes. The elect shall
reioyce for the pleasantnes of the
place, which they shall possesse, for
the pleasant societie, in which they
shall reigne, for the glory of their
bodies, which they shall put on, for
the world, which they have despised
and for hell, which they have
The least crown of eternall
shall be more worth then a thousand
worlds, because they are all finite
but this is infinite. Neither is there
any fear that they shall

[illegible] all joyes? For wee shall see God in himself, God in us, and our selves in God: In the way of this life we have Christ with us, but hidden under the covering of the word and sacraments. We know him not here as he is, but in the life to come wee shall behold him in presence, when he shall distribut unto us the bread that satisfieth for ever: As the disciples knew him not upon *the way* but in the Inne at length, *when he [illegible] bread unto them.* The [illegible] hath [illegible] God is the life [illegible] Vision [illegible] in the place of [illegible] place of hope, [illegible] in the place of love. [illegible]

Bernard.

Luk. 24.

Jerusalem, unto Christ. She entreth in with a great train of the holy angels, with gold and precious stones of divers vertues: She will wonder at the wisedome of Christ the King, the order of his ministers, that is, the Angels and the Saints; the fare of his table, that is, the fulnes of eternall repast, the price and value of his clothes, that is, the bodies glorified; the beauty of his house, that is, the greatnes of the heavenly palace; the sacrifices, that is, the multitude of divine praises: Shee will be turned into astonishment and confes shee could not beleeve what she now seeth with her eyes. Therefore let the faithfull soul lift up her self, and consider what good things are prepared for her: Thither let the spirit bee directed whither at length it shall go: In time wee must strive to go thither, where at length we must remain for all eternity: Into this glory of the Lord shall no man enter but hee that desireth to enter: Doest thou hope to appeare hereafter before the face of the Lord? Study then after holines, *because he is holy*. Doest thou look for the fellowship of the heavenly angels

Bernard.

Lev. 11. 45

gels? Take heed then that thou dost not by thy sins deprive thy self of their ministery. Dost thou hope after thinges eternall? Why then doest thou so much desire things temporall? Doest thou seek *for a citie to come*? Why then doest thou desire here an abiding place? Doest thou desire to come to Christ? Why then doest thou fear death? It is the propertie of him that would not come to Christ, to fear death. Doest thou desire to enter into the heavenly Ierusalem? Why then doest thou defile thy self with so many and such grievous sinnes? Whereas it is written, *that nothing which is defiled shall enter in there*. Doest thou desire to enjoy at length the tree of life? Lay hold then on Christ the true *tree of life*, by true faith in this life. For it is written, *Blessed are they that wash their robes in the blood of the Lambe, that they may have right to the tree of life, and enter into the citie by the gates. Without are dogs and sorcerers*: Beware therefore of the sinne of chastity. *Without are murtherers*: Take heed therefore of [illegible] *Without are Idolaters*: Beware [illegible] of covetousnes. [illegible]

Heb. 13.

Cyprian.

Reve.

Reve.

Beware therefore of all the malice of sin. If thou desirest to enter in *to*
Rev.19.9. *the marriage of the Lambe*, desire the bridegrooms coming. *The spirit and*
Rev.22.17 *the spouse say*, Come. If thou hast not
Eph.1.14. the *earnest* of the Spirit, by which thou mayest cry, Come Lord: the bridegroom will never leade thee in unto the heavenly marriage. Thou art not the spouse, If thou desirest not the coming of the bridegroom. Wouldest thou have a place in the
Rev. 21.1. *new heaven*, and the *new earth*? Why then doest thou so cleave unto the old? Wouldest thou be made partaker of the Creatour? Wherefore then doest thou so cleave unto the simple creatures? Dost thou expect the building of GOD *the house not*
2Cor. 5.1. *made with hands, eternall in the heavens*? Why then dost thou not desire that this earthly house of thy dwelling may be dissolved? Dost thou desire to bee clothed? Why then doest thou not provide for thy self, that thou beest not found naked? If the holy trinity dwelleth not in thy heart by grace in this life, it shall never dwel in thee by glory in the life to come. If thou hast not a taste of eternal felicity in this life, thou shalt never have a full draght in the life to come.

Meditat. XLVII.

Of the beatificall vision of God, in heaven.

The Saints are pilgrims here below,
And tow'rds their countrey heaven go

IN my Fathers house are many mansions, they are the words of our Saviour. Lord, I desire to see that place where thou hast prepared for me an everlasting mansion: *For I am a stranger and a sojourner here, as all my fathers were: The dayes of my pilgrimage are few and evil*: Therefore in this life, wherein I live in exile, I do long after my heavenly countrey. *My conversation is in heaven; I desire to see the goodnes of the Lord in the land of the living.* This life passeth away in a shadow, my dayes are measured out, and my substance is even as nothing in thy sight: *what then is my hope? Is it not the Lord?* Lord Iesus, when will it be that I shall come unto thee? *when shall I appeare before thy face? As the hart panteth after the fountains of waters, so doth my soul after thee, O God!* O the true, perfect, and full joy! O joyes of joyes surpassing all joy, without which there is no joy! when

Ioh. 14. 2.
Psa. 39. 12.
Gen. 47. 9.
Phil. 3. 20.
Psa. 27. 13.
Psal. 39. 7.
Psal. 42. 2.
Psal. 42. 1.
Austin.

shall I enter into thee, that I may see my God that dwelleth in thee? Thou shalt fill me, O Lord, with the
Psal. 16. 11 ioy of thy countenance: *At thy right hand there are pleasures for evermore:*
Psal. 36. 8. *I shall be abundantly satisfied with the plentifulnes of thy house: and thou shalt give mee to drink of the brook of*
9. *thy pleasures: For with thee is the*
Austine. *fountaine of life:* Oh life to be desired! Oh blessed felicity! in which the most holy Trinity shall be the perfection of our desires, which we shall see without end, love without loathing, and praise without being weary. To see God, will surpasse all ioyes: To see Christ, to live with Christ, to heare Christ, will surpasse all the desires of our hearts. O Iesus Christ the most sweet bridegroom of my soul, when wilt thou lead thy spouse
Bernard. into thy royall palace? What can there be wanting there? What to be desired, or expected, where GOD shall be all in all? He shall be beautie to the eye, hony to the taste, musick to the eare, balsame to the nose, and flowers to the touch. *God shall*
1. Cor. 15. 28. *be all in all*, and shall distribute unto every one good things according to the desires of his own heart.

thou desireſt life, if health, if peace, if honour, God ſhall be there all in all. The myſteries which are now ſealed up in the great doctours of the Church, ſhall be then revealed even unto babes: The bleſſed humanitie of Chriſt ſhall be there preſent unto us, and ſhall preach unto us with a moſt ſweet voice concerning the myſtery of our ſalvation. *His voice is ſweet, and his face is comely: Full of grace are his lips:* And *he is crowned with glory and honour*: But if God ſhall be all in all, then ſhall he be fulnes of light to the underſtanding, plenty of peace to the will and continuance of eternitie to the memory. The Son will ſatisfie the underſtanding with perfect knowledge, the holy Ghoſt will ſatisfie the will with moſt ſweet love, and the Father will ſatisfie the memory with the remembrance of both. Thou O GOD ſhalt be our light, and *in thy light ſhall we ſee light*; that is, wee ſhall ſee thee in thy ſelf, in the brightnes of thy countenance, when wee ſhall ſee thee face to face. Neither ſhall we only ſee thee, but wee ſhall alſo live with thee; neither ſhall we only live with thee, but we ſhall alſo

Cant. 2. 14
Pſal. 45. 2.
Pſal. 8. 5.
Bernard.

Auſtine.
Pſal. 36. 9.

also praise thee; neither shall w
only praise thee, but we shall al
rejoyce with thee; neither shall w
only rejoyce with thee, but we sha
Mat. 22. 30 also *be like unto the Angels*; neithe
shall we be *like* unto the angels on
1. Ioh. 3. 2. but even *unto God* himself, bless
for ever. Let the faithfull soul be
here astonished, and adore the merc
of her Saviour: Hee doth not onl
receive us his enemies into favour
but hee doth also forgive our sins
neither doth he forgive our sins o
ly, but he doth also bestow righte
ousnes upon us; neither so only, b
he doeth leade us also into our hea
venly inheritance; yea he makes
like unto the angels and even unt
himself also. Oh most blessed city
Oh heavenly Ierusalem! Oh the ho
ly seat of the most holy Trinity
When shall it bee that I shall ente
Rev. 21. 22 into thy temple? The Lambe is th
heavenly Ierusalem, to wit, *the Lamb*
Iohn. 1. 29 *which taketh away the sins of the worl*
Rhv. 13. 8. and *was slain for them from the be*
ginning of the world. When shall the
time come that I may in that temp
worship my God, that is, God in Go
when will that sun rise upon me
Rev. 21. 23 which *enlighteth that holy city?* I

yet a banished man from my country but there is laide up for mee an ample inheritance. To those that beleeve, *power is given to bee made the sons of God:* And *if we be sons, we are then heirs, heirs of God, and coheirs with Christ.* Lift up thy self, O my soul, and long to come to thy inheritance *The Lord is the portion of my inheritance,* and my *exceeding great reward* What could the most ample mercy and bounty of God bestow upon us more than this? He bestows life; Hee bestows his Son; He bestows himself And if he had any thing else greater in heaven or in earth, he would bestow even that also upon us. In God *we live. Gods temple we are,* God we possesse, here indeed in the spirit, and in a mystery, but there in truth: There shall our hope become fruition, and there shall wee not only remain, but dwell for ever.

John 1.
Rom. 8.
Psal. 16. 5.
Gen. 15.
Act. 17.
1 Cor. 3.
Anstin.

Meditat. XLVIII.

Of the most comfortable fellowship of the angels in heaven.

If thou beest here a childe of grace,
Mongst angels thou shalt have a place:

AT the resurrection of the dead they shall neither marry, nor be

Mat. 22.

given in marriage, but shall be like unto the angels of God in heaven. Who can worthily set forth with praises this honour of the blessed? *Into whose* 1 Cor. 2. 9. *heart hath this glory of the blessed ever entred?* The elect being renewed by a glorious resurrection, shall enjoy the saving vision of God, without all fear of death, and without any spot of corruption. *I have seen* Gen 32. 30 *the Lord face to face, and my life is preserved*, saith the holy Patriarch. But if the sight of God for a moment could bring so great joy: What joy will it bring to see him for ever! If the sight of God appearing in the shape of man, brought salvation and life unto the soul: Certainly the seeing of him face to face shall bring life and everlasting felicity. What then can be added to this felicity? What can the elect desire beside the fruition of the sight of God? And yet notwithstanding they shall enjoy the most sweet and blessed fellowship of the angels: Neither shall they only enjoy their fellowship, but they shall be also like unto them for the nimblenes, brightnes, and immortality of their bodies: We shall be clothed with the same garment that they are

we shall stand before the throne of the Lambe, clothed with long white robes, and sing unto the Lord an everlasting song: we shall shine in the same crown of vertues; wee shall reioyce in the same priviledge of immortality. *We have seen the angel of the Lord, and we shall surely die*, crieth out *Manoah*: But *we shall see thousand thousands, and ten thousand times ten thousand* angels, and yet wee shall live for ever. And if we shall be like unto angels, surely we shall have no cause to feare lest wee bee separated from them by the unlikenes of our sins. We shal put off the ragged coat of our sinful nature; and our nakednes shal *be covered with the garment of salvation, and we shall be cloathed with the white robe of righteousnesse.* No man there receiveth hurt, no man is angry, no man envious, there is no slandring, no concupiscence, there is no ambition after honour and power: We shall not bee laden with the burden of our sins, neither shall we be constrained to weep and wash away the spots of our sins with penitent teares, neither shall wee have cause to fear the deadly wounds of our soule. For the Lion of the tribe

Rev. 7.

Iudg.

Isa. 61.

of *Iudah hath ouercome*, and through his vertue have wee all ouercome. Again, if we shall be like unto the
Iust. upon 30. psal. angels, we shall have no desire after meat or drink: God shal be our meat with whose pleasures we shall be satisfied: God shal be our meat, which only doth refresh us and is never deficient. The blessed shal *neither hunger, nor thirst any more, the sun and*
Rev. 7.16. *the heat shall not scorch them*: Because
17. their merciful Father *shall feed them and shall leade* them unto the living
Ioh. 7.38. fountains of waters. *Out of their bellies shall flow rivers of living waters*:
Isa. 25.6. There shall bee *a feast* prepared of *marrow* and fatnes, & wine clarified. We shall feast, and be merry, and sing joyfully for the joy of heart. Lord
Mat. 26.29 Iesus! These things shall be fulfilled in spirit and in truth: *Of the fruit of the vine shall wee drink in thy Fathers kingdome*; but yet in spirit and
Ioh. 6. 63. in truth: For the *words which thou spakest unto us are spirit and life*, and thou declarest the ioy of the world to come, by the language of this world. Again, if we shall be like unto the angels, we shall be free from the fear of death: For *death shall be*
1 Cor 15.54 *swallowed up in victory*, and shall be

trod down for ever, and GOD shall *wipe away all tears from the eyes of his people.* Therefore there shall be ioy without sorrow, which containeth everlasting ioy; health without sicknes; life without death; light without darknes; love which shall never wax cold; ioy which shall never decrease: No sighing shall bee heard there; no grief felt; no sorrowfull thing seen, but there shall be ioy for ever. There shal be great and certain security, secure quietnes, quiet pleasure, pleasant happines, happy eternity, eternall blessednes, the blessed Trinity, the Unity of the Trinity, the Deitie of the Unitie, and the blessed sight of the Deitie. Lift up thy self, O my soul, and weigh with thy self the honour conferred upon us by Christ: Wee shall be made fellows with the companies of *Angels* and Archangels, with *thrones* and *dominions*, with *principalities* and *powers*: Neither shall we only bee fellows with them, but wee shall be like unto them. We shal there know the angel that was appointed by God to be our keeper in our life time; neither shall wee stand in need of his ministery, but we shall be delighted

Rev. 7.
Rev. 2[illegible]
Aust[illegible]

Mat. 22.
Col. [illegible]

with

with his sweet co[illegible]: We shall not desire his protection, but we shall reioyce for his good fellowship and we shall behold his brightnesse with eyes enlightned. Again if we shall be like unto the angels, our frail, weak, and mortall bodies shal be changed, and they shall bee made
Cor. 15. 44. *spirituall*, nimble and immortall. They shall bee light; because they shall be neare unto God, who *dwelleth in light, that no mortall man can*
Tim. 6. 16 *approach unto*, and *is covered with*
[illegible]104. 2. *light as with a garment*. They shall be incorruptible; because they shall be made *conformable* unto the angels
[illegible]il. 3. 21. and unto the *glorified bodie of Christ*.
Cor. 15. 42. They are *sown in corruption*, but they *shall rise again in incorruption*;
43. they are *sown in dishonour*, but they *shall rise again in glory*; they are *sown in weaknes*, but they *shall rise again*
44. *in power*: *It is sown a naturall bodie, it shall rise again a spirituall bodie*
[illegible]n. 12. 3. and it *shall shine like the brightnesse of the firmament for ever*. Come, LORD IESUS, and make us partakers of that glory!

Meditat.

Of the grievousnes of the torments in hell.

If into hell thou would'st not fall,
Be there by thoughts continuall.

THink, O devout soul, upon the grievousnes of hell torments, and thou shalt easily get the mastery of all wicked pleasure in sin. There shall be the presence of all evil, and the absence of all good. What evil can be wanting to them who are punished for the greatest evil, and that is sin? what good shall come or grow to them who are removed from the highest good, and that is God? There shall be the heat of fire and the freezing of cold; There shall be perpetuall darknesse; There shall be smoak and continual tears; There shal be the terrible sight of the devils; There shal be crying for ever; There shal bee drineſſe, thirst, the stink of brimstone, the worm of conscience, fear, grief, shame, and confusion for sins made manifest to all; envy, hatred, sorrow, want of the divine vision, and losse of all hope. By the power of God the light of the fire shall be separated from the

ning qualitie; the light shall serve for the ioy of the saints, and the burning quality for the torment of the damned. It shal shine to the damned but not as an obiect of comfort, that they may see it and reioyce: But to the increasing of their miserie, that they may see and grieve the more. The sight shal bee deprived of the light of the sun, moon, and al the starrs, as also of the sight of Christ and all the saints: And it shal be punished with weeping, smoak, and the sight of the devils and al the damned. The eares shal hear schreechings, and frequent blasphemies of the damned, and the horrible roaring of the devils. The taste shal be afflicted with hunger and thirst, and shal be deprived of all the pleasure of meat and drink. The smel shal be tormented with the stink of brimstone. The touch shal feell the fire within and without, burning and piercing even to the marrow. The bodies of the damned shall be deformed, obscured, slow, and heavie. The memory shal be tormented with the remembrance of sins past; neither will she grieve so much that she hath sinned, as that she hath lost her pleasures

sures. One spark of hell-fire shall more torment the sinner, then if a woman should remain in labour and travail a thousand yeares: *There shall be weeping* for grief, and *gnashing of teeth* for madnes: In the flesh they shal be tormented by the worm of conscience. There is no sin which shall not there have its proper torment. As there is nothing to be desired in the kingdome of heaven which may not be found: So in hell there is nothing found that is desired It will nothing profit the damned there, to have enioyed divers pleasures in their life: yea the remembrance of them shal grievously torment them. It wil nothing profit the damned to have lived here in this life in perpetuall fulnesse and drunkennes: for then they shall not obtain so much as a little drop of water. It will nothing profit them to have been clothed with costly garments: because they shall be covered with confusion, and have their bodies clothed with shame. It will nothing profit them, to have lived in honour: for in hell there is no honour but continual sighing and dolour. It will nothing profit them, to

have heaped up riches in this life
because they shal be all there poore
Bernard. alike. They shal bee removed from
the beatificall vision of God. Not to
see God, exceeds all the punish-
ments of hell. If the damned which
are shut up in the prison of hel could
but see Gods face, they should feel
no pain, no grief, no sorrow. They
shall feel the wrath of God, and yet
they shall never see the beatificall
face of God: They shall feel punish-
ments from his face, and yet they
Polycarp. shal never behold his face. The fury
of the Lord shal alwayes kindle the
fire of eternal damnation like a river
of brimstone, Neither shall they on-
ly be removed from beholding God,
but they shall be also miserably tor-
mented by the sight of the devils:
They shall feel their whips, whose
commands they have followed in
this life. If the sight of a seeming
ghost doth almost exanimate a man
in this life, what shall the horrible
sight of the devils which shall last
for ever? Neither shall they onely
be compelled to be with the devils,
but they shall feel themselves tor-
mented by them for ever. If in this
life by Gods permission, the devil

oth so grievously afflict the saints: low grievously shal he torment the amned which are given up to his ower for ever! The damned shall ot only be tormented by the devils utwardly, but by the worm of conscience also inwardly. All sins whatsoever they have committed, shall e set dayly before their eyes: And heir torture shall be so much the reater, because there remains no nore the benefit of repentance. When the virgins that are prepared re entred in with the bridegroom, *he gate shall be shut* presently: Unerstand thou the gate of indulgence he gate of mercy, the gate of consoation, the gate of hope, the gate of race, the gate of holy conversion. The damned *shall cry, and say to the* Rev. 6. 16 *mountains and rocks, Fall upon us, nd hide us from the wrath of the Lambe*: But their cry shal be in vain, ecause heaven and earth shall flee rom his wrath, as it is written, *Ev-* Rev. 16. 20 *ery Island fled away, and the mountains were not found.* Whatsoever is iven to the elect to the increasing of their glory, all that shall turn to he damned to the increasing of their orrow. There shall bee indeed de- Mat. 25. 10 Gratia.

grees of punishments: But yet he that feeleth least torment, shall receive no ease thereby. He that is tormented with greater punishments shall envy him that is tormented with lesse. The damned shal receive no ease from this, that some of their kinsmen and friends are received into the heavenly palace: Because the elect shal not grieve at all, that some of their kindred are gone to hell to be tormented for ever. So great shall the pain and torment be in the damned, that their minde can think upon nothing but that whereunto the force of pain driveth them. The damned shall hate all the creatures of GOD, they shall hate one another, they shall hate the holy angels, and the elect, and even God himself, but not in himself, and in his own nature but in the effects of his iustice. All the evils of this life are single: One is troubled with poverty, another is tormented with grievous sickneſſe, one is oppressed with hard servitud another is laden with the burthen of reproaches: But there all at once shall be tormented with all evil. The paines there, shall be universal in all the senses, and in all the

bers. In this life, hope of release mitigateth all troubles But there, is left no hope of deliverance. The punishments of hell are not only eternall, but there is no ease so much as for a moment. And hence it is, that if all men since *Adam* to this present day, and all that are yet to be born, should live to the last day, & should suffer but one punishment in hell, as the soul that sinneth must suffer for one sin, every portion of that punishment, which any one of them should suffer, would be greater, then all the torments, that all fellons and malefactours have ever suffered. O Lord grant unto us, that we may think upon hell, that we never fall into it!

Meditat. L.

Of the eternity of hell torments.

The pains of hell do far extend
Beyond all times, world without end.

THink, O devout soul, upon the eternity of hell-torments, and thou shalt more truly understand the grievousnes thereof. In hel there is a roaring flame which burneth without end. The life of the damned is to die without end; the death of the damned is to live in eternal torments. *Paulinus.*

Bernard. ments: For neither is the tor[illegible] tour wearied, neither doth the [illegible] mented die. So doth the fire consu[illegible] there, that stil it leaves somewh[illegible] So are the torments there increa[illegible] that still they are renewed; So sh[illegible]

Isidor. the damned die, that they shall [illegible] wayes live: So shall they live th[illegible] they shal alwayes die. For a man [illegible] be tormented without any end, th[illegible] is it that goes beyond all the boun[illegible] of desperation: For what is mo[illegible] grievous, then alwayes to will th[illegible] which shal never be, and to nil th[illegible] which shal alwayes be? The damn[illegible] shal never obtain what they wou[illegible] and shal be constrained ever to fu[illegible] what they would not. When th[illegible] wrath of God shal cease, then [illegible] the torments of the damned cea[illegible] But the wrath of God is eterna[illegible] and therefore the torments are e[illegible] nal. When the damned shal truly [illegible] pent, then they shal bee delive[illegible] from their sins: But the time of [illegible] pentance is past, and therefore th[illegible] remains no hope of indulge[illegible] When the devils shall cease to [illegible] ment, then shal the damned cease [illegible] be tormented: But the furie of [illegible] devil shall never cease, therefore [illegible]

torments of the damned shall never cease. When Gods justice shal bee changed, then the torments of the damned shal bee changed: But the justice of God is unchangable, therefore the torments of the damned shal be eternal. The sentence of severe iudgement requires, that they shold never want punishment, who in this world never want sin. It is iust, that there should be no end of the punishment of the damned; because, as long as they could, they would make no end of sinning. The damned sinned in their eternity, that is, as long as they lived: Therefore it is iust that they should be punished in Gods eternity. Their sin had an end, because their life had an end: But they would have made no end of sinning, but that they were forced to make end of living, that so they might have sinned without end. The matter of hel-fire is eternal, that is, the stain of sin: And therefore meet it is that the penishment should bee eternal. The filthines of the sins of the damned can never bee removed out of the sight of God: How then can the greatnesse of punishments appointed for sin be removed? Besides,

Gregor.

sin

sin is an infinite evil,
committed against an infinite
and Christ paid for it an infinite
And therefore meet it is that
punishment, who die in their
should be infinite. Man destroy
in himself the eternall good:
therefore in the iudgement of
he doth iustly fall into everlasti
Gen. 1. 26 evil. God at the beginning
man after his own image, that
might live with him for ever?
by Christ reformed man after
own image, when he was fallen
sinne He hath provided for all,
of eternall salvation; and he
offered unto all, the reward of
nal life. And therefore it is iust,
they which would voluntarily
everlasting rewards, should be
sinne to everlasting punishme
An evil will shal never be taken
from the damned. Therefore
nishment of their evil will shal
be taken away from them.
ned made choice of
sure and finite goods,
infinite good; they lo
delights of this shore

ffer eternal punishments. Oh eternity not to be learned! Oh eternity not to be measured by any space of time! Oh eternity not to be conceived by humane understanding! How much doest thou augment the punishments of the damned! After innumerable thousands of yeares they shal be compelled to think, that then is but the beginning of their torments. What a grievous thing is it to lie, though in a very soft bed, for thirty years without moving! And how grievous shal it be then to burn in that lake of brimstone thirty thousand thousand yeares! Oh eternity, eternity! It is thou alone that doest increase the punishments of the damned beyond all measure. Grievous is the paine of the damned for the cruelty of the punishments; it is yet more grievous for the diversity of the punishments; but it is most grievous for the eternity of the punishments. There shall be death without

flee from them. After an hund
thousand thousand thousand of y
they shall return without end to
same punishments. The thought
the continuance of their sorrow t
torment them more then the se
of outward torment: What can
more miserable then so to die th
thou mayest always live, and so
live that thou mayest always d
That life shall be mortalous, a
that death shall be immortal: If
be life, why doth it kill? And if it
death, why doth it always endu
What eternity is, we do not perfe
ly know; and it is no wonder: F
what created minde can comprehe
that which cannot be measured
any time? But if thou wouldst gu
what the space of eternity is, th
upon the time that was before
world was created. If thou can
finde Gods beginning, then may
thou finde when the punishmen
the damned shall have an end. I
gine thou saweſt an exceeding
mountain, which for its greatne
ceeded heaven and earth; I
also that some bird every th
yeare should carry from th
tain one grain of the

There might be some hope that at length after the end of many incomprehensible thousands of yeares the greatnes of that mountain might be consumed: But it cannot bee hoped that the fire of hell should ever go out. The rewards of the elect shall never be ended; Therefore the punishments of the damned shal never be ended; Because as the mercy of God is infinite towards the elect, so his justice is infinite towards the reprobate. Imagine that the damned had so many kindes of torments, as there are little drops in the vast sea: Imagine also that at every thousandth yeare some little bird should flie thither, and suck a small drop there of: There might be some hope that at last the sea should be exhausted and bncome dry: But it cannot be hoped that the punishments of the damned should ever have an end O devout soul think alwayes upon the eternal punishments of the damned: To think upon hell, preserves a man from falling into hell. Have a care to repent, while yet there is time for pardon. What else shall the fire devoure but thy sins? The more [illegible] the more

ter thou layest up for the
O Lord Iesus, which by thy pas
hast made satisfaction for our sin
deliver us from eternall damnatio
Amen.

Meditat. LI.

Of the spirituall resurrection of the godly.

Doth Adam die, Christ in thee live:
Christ shall eternall life thee give.

CHrists resurrection profits the
nothing, unlesse Christ also ri
in thee. As Christ must be conceiv
born, and live in thee: So also m
hee rise in thee. Before resurrecti
goes death, because none riseth
gain but he that is fallen: And so
fares in this spirituall resurrectio
Christ riseth not in thee, unle
Adam first die in thee. The inw
man riseth not, unles the outw
man be first buried. The newnes
the spirit will not come forth, u
the oldnes of the flesh be first hid
It is not enough for thee, to h
Christ once risen in thee: Bec
the old *Adam* cannot be extin
one moment. The old *Adam* will
vive in thee dayly: And thou
dayly mortifie him that Christ

begin to live in thee dayly. Christ ascended not into heaven, neither entred he into his glory before hee rose from death: So neither canest thou enter into celestiall glory, unlesse Christ first rise in thee and live in thee. He is not a member of the mystical body of Christ, in whom Christ liveth not: Neither shal hee be brought by Christ into the church triumphant, who hath not been a member of his body in the Church militant. Betrothing goes before matrimonie: And that soul shal not be brought in unto the marriage of the heavenly Lambe, which is not in this life *betrothed* to Christ by faith, *and sealed by the earnest of the holy Spirit*: Let Christ therefore rise and live in thee, that thou mayest live with him for ever. *This is the first resurrection: blessed and holy is he that hath part in the first resurrection over him shall the second death have no power.* If thou wilt at the resurrection come forth unto life, Christ must dayly rise in thee in this life. At the resurrection of Christ *the sun* rose: So if Christ be spiritually risen in thee, the light of the saving knowledge of God shall rise in thy soul.

Hos. 2. 19.
2 Cor. 1. 22.
Rev. 20. 6.

How can the light of the saving knowledge of God be there, where the darknes of most grievous sinnes still hath place? *The feare of the Lord is the beginning of wisedome:* How then can heavenly wisedome be there where the feare of God hath no place. But he that is destitute of the light of divine knowledge in this life, how can he be made partaker of eternall light in the life to come? The sons of light only do passe unto eternal light but the sons of darknes unto eternal darknes. Christ at his resurrection triumphed over death: So hee, in whom Christ is spiritually risen, *is passed from death to life:* For he cannot be overcome by death, in whom Christ the conquerour of death doth live. Christ rising again brought with him perfect righteousnes: *For he died for our sins, and rose again for our justification:* So he also, in whom Christ is spiritually risen, is justified from his sins. For how can sin have place there, where the perfect righteousnes of Christ liveth and flourisheth? Now this righteousnesse of Christ is applyed unto us by faith. Christ rising from the dead, got the victory over Satan: for in his decease

Ps. 111. 10

Iohn. 5. 24

Rom. 4. 25

to hell, he destroyed his kingdome, spoiled his palace, and broke his weapons in pieces: And so also in whomsoever Christ is spiritually risen, against him shall not Satan prevail: For how can he be overcome of Satan, in whom Christ liveth who overcame Satan? At Christs resurrection *there was a great earthquake*: So the spirituall resurrection with Christ is not without the earnest commotion and contrition of heart. The old *Adam* cannot be overcome without striving and resistance: Therefore Christ also cannot rise in thee spiritually without great commotion. There is no spirituall resurrection with Christ unles there be a blotting out of sin; and there is no blotting out of sin, unles acknowledgement of sin go before; and there is no true acknowledgement of sin without serious contrition of heart: Therefore there is no spirituall resurrection of Christ in thee, without inward contrition of heart. Holy *Ezechias* said, *As a lion hath he broken in pieces my bones*: Behold great contrition! But he addes presently, *O Lord so shall they live again, and so shall my spirit be quickned*: Thou shalt correct me,

Mat. 28. 2.

Isa. 38. 13. 16.

and thou shalt quicken me. Again
17. *thou hast cast all my sins behind thy back*: Behold a spiritual resurrection
from sin! At Christs resurrection an
Mat. 28. 2. *Angel of the Lord descended from heaven, and sat upon the sepulchre*: So if
Christ be risen in thee spiritually,
thou mayest rejoyce in the fellowship of the angels. Where the old *Adam* lives and reignes, there is a pleasing bed for the devil: But where Christ liveth and reigneth, there the angels rejoyce to dwell: For it is written, *There is joy in heaven over*
Luk. 15. 7. *one sinner that repenteth:* But where
Luther. there is true repentance, there also is Christ risen spiritually. Where Christ is not yet risen spiritually, neither is there yet the grace of God; and where there is not yet the grace of God, neither is there the guard of angels. Where Christ is not yet spiritually risen, there still doth the old *Adam* reigne; & where the old *Adam* doth reigne, there doth sin also yet reigne; and where sin doth reigne, there the devil doth reigne: And what communion can there be between the blessed angels
and the devil? Christ after his re-
surrection presented himself alive
unto

unto his disciples: So if thou be made a partaker of the spirituall resurrection by faith, shew thy self to be a lively member of Christ by love. A man is not judged to be alive, unles he shew forth outwardly the actions of life. Where Christ is, there is also the holy Spirit; where the holy Spirit is, there he inciteth and moveth to every good work: because *they which are led by the Spirit of God are the sons of God.* If therefore *wee live in the spirit, let us also walk in the spirit.* The light of the sun doth every way disperse the brightnesse of his beams: So the light of faith doth every way diffuse the heat of love. Take light from the sun, and thou mayest reparate love from true faith. Sins are dead works: If thou walkest in *dead works*, how dost thou live in Christ, and Christ in thee? Sins belong unto the old *Adam*: If the old *Adam* doth still reigne in thee, how art thou spiritually risen with Christ? Sins belong to the old flesh, If thou walkest in the old flesh, how doth the new man live in thee? Raise us up O good Iesus, from the death of sin, that we may walk in newnes of life! Let thy death kill the old

Rom. 8.

Gal. 5.

Heb. 9.

Adam in us, and let thy resurrection raise up the inward man unto life! Let thy bloud wash us from our sins and let thy resurrection put upon us the robe of righteousnes! After thee, the true life, do we pant and breathe, being dead in sin: After thee, the true righteousnesse, doe wee pant and breathe, being turned away from thee by sin: After thee, the true salvation, do we pant and breathe, being condemned for our sins: Quicken us, justify us, and save us!

Amen.

Glory be to GOD

FINIS.

¶ The table for direction to finde out any Meditation contained in this book.

Meditation. Page.

1 OF confession of sin. 3.
2 An exercise of repentance, from the crosse of Christ. 8.
3. Of the fruit of true and serious repentance. 13
4. A meditation upon the name of Iesus. 20
5. An exercise of faith, from the love of Christ in the agony of death. 24.
6. Consolation for the penitent, from the crosse of Christ. 29
7. Of the fruit of the LORDS passion. 34.
8. Of the certainty of our salvation. 39
9. That GOD alone is to bee loved. 47
10. Of our reconciliation with GOD. 50.

11. Of the satisfaction made for our sinnes. 54
12. Of the nature and properties of true faith. 59
13. Of the spirituall marriage of Christ and the soul. 65
14. Of the mysterie of Christs incarnation. 69
15. Of the saving fruit of Christs incarnation. 77
16. Of the spirituall repast of the godly. 81
17. Of the fruits of baptisme. 87
18. Of the saving communion of the body and bloud of Christ. 92
19. Of the mystery of the Lords supper. 97
20. Of due preparation before we come to the Lords supper. 103
21. Of Christs ascension. 106
22. An homily of the holy Ghost. 113
23. Of the Churches dignitie. 118
24. Of predestination. 124
25 Of the saving efficacie of prayer. 130
26. Of the holy Angels guarding us. 137
27. Of the devils treacheries. 144
28. Generall rules for the leading of a godly life. 149

29. Of shaking off security. 156
30. Of the imitation of the holy life of Christ. 163
31. Of the denying of a mans self. 169
32. Of the true rest of the soul. 175
33 Of a pure conscience. 181
34 Of the study of true humilitie. 188
35. Of fleeing from covetousnesse. 193
36. Of the properties of true love and charity. 200
37. Of the study of chastitie. 207
38. Of the flitting swiftnesse of this present life. 214
39. Of the worlds vanity. 220
40. Of the profit of tentations. 227
41. Foundations of Christian patience. 232
42. How we must overcome tentations by perseverance. 239
43. Of the dayly meditation of our death. 243.
44. Consolation at the death of friends. 249
45 Of the last iudgement. 257
46. Of the desire of eternall life. 262
47 Of the beatificall vision of GOD in heaven. 269

48. Of

48. Of our fellowship with the angels in heaven. 273
49. Of the grievousnesse of hell-torments. 279
50. Of the eternitie of hell-torments. 285
51. Of the spirituall resurrection of the godly. 292

GERARDS

GERARDS PRAYERS:

Or,

A DAILY PRACTISE OF PIETIE.

Divided into foure Parts.

1. Of *Confession* of sinnes.
2. Of *Thanksgiving* for benefits.
3. Of *Petitions* for our selves.
4. Of *Supplications* for our neighbours.

Written originally in the Latine tongue by Iohn Gerard *Doctor in Divinity, and Superintendant of* Heldburge.

Translated and revised.

By *Ralph Winterton* Fellow of Kings Colledge in *Cambridge*.

The fifth Edition.

Whereunto is added a morning & evening prayer for a family.

Printed at Edinburgh by the Heires of Andrew Hart 1637.

THE DISPOSITION and Method of this daily Practise of Pietie.

THis practise of pietie is reduced to foure heads, according to the number of the objects about which it is employed: For we must every day weigh and consider with our selves,

1. *The grievousnesse of our sins*: And ask pardon thereof for Christs sake.

2. *GOD'S benefits*: For which wee must offer humble and hearty thank giving.

3. *Our own necessities*: Where wee must pray for conservation and increase of the gifts of the *Holy Spirit*, and for a spirituall victory in all tentations.

4. *Our neighbours necessities*: Where wee must pray for all things needfull for them, for this life, and that which is to come.

THE FIRST PART.

Of confession of sins.

The Argument.

The meditation of our sinnes comprehendeth in it these two heads, of *Originall* and *Actuall* sins. *Actuall* sins are committed in *Thought word*, and *deed*: By the *committing* of *evil*, and by the *omitting* of *good*: Against *God*, our *neighbours*, and our *selves*. The *offences* of our *youth* are many and our *dayly infirmities* many. We are often tempted of the *flesh*, and we do often yeeld unto it. Wee *partake* many times *in other mens sins*: And in many things we are desective our *selves*. We are *convicted* of our sins *by all the creatures*: and we beheld *the severity of Gods anger* against our sins, *in the passion and death of Christ*.

PRAYER I.

Hee weigheth and considereth the grievousnesse of originall *sin.*

HOLY GOD and just Judge! I know that I *was conceived* [illegible] *in sin*: I know that I was formed of [illegible] *clean* seed in the wombe of my mother: That poyson of sin hath [illegible]

Psal. 51. 5.

Iob. 14. 4.

2 rupted and putrified my whole na-
ture, that no facultie of my soul is
free from the cogitation thereof.
That holy pledg of the divine image
which was committed unto mee in
our first Father, is perished in mee.
There is no power at all in mee, to
begin to come unto the saving know-
ledge of thee, the fear of thee, con-
fidence in thee, and love of thee.
There remains no sufficiencie in me,
to perform obedience unto thy com-
mandments: My will is averse from
Rom. 7.23 thy *law*: and *the law of sin in my mem-
bers, being repugnant to the law of my
minde*, makes my whole nature be-
come corrupt and perverse. *I wretch-
ed and miserable man* do feel the
power of sin cleaving fast to my mem-
bers: I do feel the yoke of wicked
concupiscence grievouslie pressing
me: For although I am regenerate
and renewed by the *spirit of grace*, in
Tit. 2. 5. the *lawer of baptisme*; yet am I not
as yet wholly free from the yoke and
captivity of sin. For that root of bit-
ternes, which lieth hidden in mee,
doth always desire to put forth new
branches. The law of sinne reigning
in my flesh, doth strive to captivate
me: I am full of doubts, distrust

desire of mine own honour: *Out of my heart proceed wicked cogitations*: Filthy thoughts defile mee throughout in thy sight: Out of that poysoned fountain flow forth rivers of poyson. *Enter not* therefore *into judgement with thy servant*, O Lord but *be propitious unto me, according to thy great mercy*: The *deep* of my misery, *calleth upon* the *deep* of thy mercy: For this uncleannes and filthines of my pollured nature, I offer unto thee the most sacred conception of thy Son: *For me he was born*: For me therefore he was conceived. For me *he was made sanctification, and righteousnesse*: For me therefore he is become purification and cleannes. Through him, and for him, thy Son, have mercy on mee, O thou most highest: and *set not in the light of thy countenance* that hidden corruption that cleaveth to my nature; but look upon thy beloved Son my mediatour and let his most holy and immaculat conception succour my misery! *Amen*

Mat. 15.

Psal. 143.

Psal. 51.

Psal. 42.

Isa. 9.

1 Cor.

Psal. 90.

PRAYER II.

He recalleth to our memory the sins of our youth.

HOly God, and just Iudge! Re- Psal.

youth, and call to minde no more my sins that are past: How many venemous fruits hath the vicious root of concupiscence, that is inherent in me, brought forth! In my childhood what an innumerable brood of actuall transgressions hath the evil of originall sinne hatched! *The very*
Gen. 6. 5. *thoughts of my heart are wicked and perverse,* even from my childhood; yea, even from my tender infancie: For when I was an infant but of one day, I was in no wise innocent before thee. As many as the dayes of my life are, so many offences do burden me; yea many more by far in number
Pro. 24. 16 seeing that the *just man falls seven times* in one day: But if the just fall seven times in one day then I wretched and unjust man, without doubt have fallen seventy times seven times. As my life hath increased, so hath the web of my sins increased: and as much as hath been added to my life by thy bountie; so much hath been added to the course of my sins, by the wickednes of my corrupt nature. I examine my life that is past and what else do I behold, but a filthy stinking cloak of sin? I attend unto the light of thy precepts: and

what do I finde in the course of my years that are past, but darknes and blindnes? The tender flower of my youth ought to have been crowned with vertues, and offered to thee for a sweet savour: The best part of my age past did ow it self unto thee the best Creatour of nature: But the dirty filth of my sins hath most foully polluted the flower of my age, and the stinking mud of my offences hath in a wonderfull and miserable manner defiled me. The first age of man is amongst all the rest the fittest for the service of God: But I have spent a good part thereof in the service of the devil. The memory of many sins which the unbridled loosenes of my youth hath committed, is set in my sight: and yet there are many more which I cannot call to memory. *Who knows how oft he offendeth? cleanse thy servant from secret faults.* Psal. 19. 1
For these offences of my youth, I offer unto thee (holy Father) the most holy obedience, and perfect innocency of thy Son, who was *obedient* Phil. 2.
to thee *unto death, even the death of* Luk. 2. 42.
the crosse. when he was but a childe *of twelve years old,* he performed holy obedience unto thee, and began

to

to execute thy will with great a
critie. This obedience I offer u
thee (*just Iudge*) for a price a
satisfaction for the manifold diſob
dience of my youth. *Amen.*

PRAYER III.

He reckons up our daily falls and ſlip

HOly God, and juſt Iudge! Ther
is no man innocent in thy ſigh
no man free from the ſpot of ſin: a
I am bereaved of that glory, whic
I ſhould bring with me to judgeme
I am ſtripped of that garment of i
nocency, with which I ought to a
pear arayed before thee: *Seven ti*
and oftener every houre I fa
enty times ſeven times I ſin
y day. *The ſpirit indeed is* ſom
times *ready*; *but the fleſh is* alway
weak: The inward man flouriſheth
and is ſtrong; but the outward m
languiſheth, and is weak: *For t*
not the good that I would, but the
vil that I would not. How often
vain, wicked, and impious cogita
ons ariſe in my heart! How often
vain, unprofitable, and hurtful wo
break forth! How often do perve
wicked, and ungodly actions poſſ
me! *All my righteouſneſs is as the*

of a menstruous woman: Therefore I dare not plead for my righteousnes before thee: But I humbly prostrate my self before thy most just tribunal, and out of the deeps do I cry unto thee: *Lord, if thou shalt decree to imput sin, who shall abide it? If thou wilt enter into iudgement, who shall stand?* Psal. 103. Psal. 143. If thou wilt call me to appear according to the severity of thy iustice, how shall I come before thee? *If thou wilt expect a strict account of my life, I shall not be able to answer thee one for a thousand*: Therefore my mouth is stopt, and I acknowledge before thee, that I have deserved eternal torments; and withall I confesse with teares, that thou mayest iustly cast mee into prison for ever. Therefore for these dayly sins of my life, I offer unto thee (holy Father) the most precious bloud of thy Son, which was poured forth on the altar of the crosse, which washeth me from all my sins, My sins which leade me captive, are many in number, and most powerfull: But the ransome of thy Son is much more precious, and of more efficacie: Let that most perfect, plenarie, and holie price payed by Christ, obtain for me re-

Iob. 9. 3.

[illegible] PRAY-

PRAYER IIII.

He examines our life accordi[illegible] to the rule of the first table of the commandments.

HOly God, and iust Iudge! Th[illegible] gavest unto us thy *Law* [illegible] *Sinai*, and thou wouldest have [illegible] be the rule of all our actions, [illegible] and thoughts. That whatsoever [illegible] not squared by it, should in thy [illegible] ment be accounted sin.

Exo. 20. 1.

As often as I look upon that [illegible] cleare glasse, I perceive mine [illegible] filthines, and tremble every par[illegible] me. I ought to love thee (ô my G[illegible] above all things! But how often [illegible] love the world, and forget the [illegible] of thee! I am bound to fear thee [illegible] my God) above all things. But [illegible] often do I conspire to sin, and let [illegible] fear slip out of my memory! Th[illegible] requirest, that I should trust in [illegible] (O my God) above all things [illegible]

inkindled, I as often extinguish, &
yet I do not sue to thee for increas
of thy gifts. For these and all other
my sinnes and defaults, I offer unto
thee (O my God) the most pure and
perfect obedience of thy Son, who
loved thee in the dayes of his incar-
nation most perfectly with his whole
heart, and cleaved unto thee most
firmely with all his soul: in whose
deeds, words, and thoughts, there
was found no blot of sin, nor spot of
the least offence. That which I want
Isa. 53. 9. by faith I draw from his fulnesse.
Therefore for this thy wel-beloved
Sons sake, have mercy Lord upon
thy servant! *Amen.*

PRAYER. V.

He considereth our life according to the rule of the second table of the commandments.

HOly GOD, and iust Iudge! let
thy eternall and immutable will
Exo. 20, 12. that I should *honour* with due respect
my *parents*, and the magistrates: but
how often do I think too meanly of
their authority! How often do I
[illegible] to obey them! How often
[illegible] their infirmities! O how
[illegible] do I omit by serious prayers
[illegible]

further their safetie! I often cherish anger conceived against them, wheras I ought with patience to submit my self unto them. Thy sacred will requires that I should do good to my neighbour in al things, to my power But how often doth it irk me to doe him good! How doth it go against my stomack to forgive him! How often am I solicited by my flesh, to anger, hatred, envy & brawling! How often doth the fire of my angry heart burn within mee, although contentious words bee not heard without! Thy holy will requires that I should live chastly, modestly, and temperately: But how often hath the love of mun kennesse and lust, made my soul captive to sinne! How often do fires of lust flame within mee, although my outward members be restrained! *He that looketh upon a woman to lust after her, hath already committed adultery with her in his heart*, saith the Text: How often therefore in the sight of God do we commit adultery The inordinate and immoderate use of meat, drink, and wedlock, often steals upon us, and makes us appear guilty before thee, if thou wouldest enter into judgement with us. Thy

Matt. 5. 2

holy writ requireth, that in bargaining I deceive not my neighbour in any sort; but that *I* rather further, and procure his good; that *I* traduce not his faults, but rather cover them with the cloak of charity; and that I do not censure him rashly and unadvisedly: But how often do *I* seek mine own profit by injustice! How often do *I* spend my judgement rashly upon my neighbour! Thy holie will requires, that my spirit, minde, and soul be free from concupiscence: But how often doth my flesh solicite me to sinne, and contaminateth my spirit with wicked concupiscences! As a fountain doth abound with continual bubling of water: So doth my heart alwayes swell with evil concupiscence. For these, and all other my sins and defects, *I* offer unto thee (most holy Father) the most perfect obedience of thy Son, who loved all men with *perfect love*, and *in whose mouth was found no guile*, in whose words and deeds no aberrations, no corruption in nature: To this propitiation *I* flee with true faith, and *by faith I* suck out of his wounds, as much as is sufficient to justifie me, & save me: Have mercy on me my God, and my Father, Amen.

Isa. 53. 9.
1 Pet. 2, 22
Joan. 3, 28.

PRAYER

PRAYER VI.

Hee sheweth that we often partake in other mens sinnes.

HOly God, and just Iudge! Thou hast committed unto mee, not only the care of mine own soul, but also the care of my neighbours: But how often doeth my neighbour through my negligence suffer great losse of godlinesse. How often doe I neglect freely and boldly to chide him, when he sinnes: How often do I, being hindred either by favour or fear, reprove him for sinnes more slightly then I ought: In ponding out *prayers* for his salvation, I am too remisse; in reprehending his sins, I am too-too timerous, in furthering his salvation, I am to slothful: insomuch that thou mayst justly *require at my hands the blood of my neighbour that perisheth.* If there were in me a perfect and sincere love of my neighbour, surely from thence would proceed freedome in reproving of sin. If the fire of sincere charitie did burn in my heart, surly it would break forth more clearly into the spirituall incense of prayers to bee made for the salvation of my neighbours. For a man to pray for himself

1 Tim.

Ezek. 3.

it is a duty of necessity: But to pray for the salvation of his neighbour, it is a deed of charity: As often therefore as I neglect to pray for the salvation of my neighbour, so often I condemne my self for the breach of the commandment of the love of my neighbour. My neighbour dies the death of the body, and sorrow fils all with lamentation and mourning; when as yet the death of the body, brings no hurt to a godly man, but rather gives him a passage into a celestiall countrey: My neighbour dies the death of the soul, and behold, I am nothing troubled at it: I see him die, and grieve not at all; when as yet sin is the true death of the soul, and brings with it the losse of the inestimable grace of God and eternall life. My neighbour delinquisheth against the king, who can only kill the body; and behold, I seek by all means his reconciliation: But he sinneth against the King of all kings Mat. 10. 28 *that can cast both body and soul into hell-fire*; and yet I behold it in security, and consider not that this offence is an infinit evil.

My neighbour stumbles at a stone; and I run presently to save him from

a fall, or otherwise to raise him up, if he be fallen: Hee stumbles at the *corner stone* of our salvation; and behold I securely passe by it, and labour not with care and diligence to lift him up again. Mine own sinnes are grievous enough: And yet I have not been afraid to participate in other mens sinnes. Be propitious (O God) unto me great sinner, and overburdened. To thy mercy I flee in Christ and through Christ promised unto me, I come unto this life, being dead in sin: I come unto this way, having gone astray in the path of sinne: I come unto this Salvation, being by reason of my sinne guilty of damnation. Quicken mee, guide mee, and save me, thou which art my life, my way, and my Salvation for ever and ever. Amen.

Psal. 118. 22.

PRAYER VII.

He sheweth that wee are many wayes convinced *of sin.*

HOly GOD, and just Iudge! If I look up to heaven, I think with my self, that I have many wayes offended thee my God and Father: *I have sinned against heaven and before thee, I am not worthy to be called thy*

Luk. 15.

son. If I look down upon the earth I think with my self, how I have abused thy creatures by my sinnes: I have infinitly abused not only the darknes of the night, but also the light of the day to work works of darkneſſe. If I look upon the examples of sinners, upon whom thou in thy just judgement hast inflicted punishments, I finde that the weight of my sins will counterpoſe theirs. If I look upon the examples of the saints, I finde that I come far short of them in my holy service of thee. If I think upon the angel my keeper I finde that often *I* put him to flight by my sins. If *I* think of the devils, *I* finde that *I* have often given place to their suggestions. If *I* weigh with my self the rigour of thy law, *I* finde that my life is many wayes irregular. If I look upon my self, *I* finde that the very cogitations of my heart do accuſe me before thy judgement. If *I* think upon the houre of *death* to come, *I* finde that it is the just *re-*
Rom. 6. 23. *ward of my sinnes*, and (unleſſe thou of thy meere mercy for Christ his sake shalt receive me) the gate and entrance into everlasting death. If *I* think upon the iudgement to come, *I*

finde

finde my deserts such, that thou may
est iustly call mee to the most exact
account, and punish my sins accord-
ing to the strict severitie of thy law.
If I think upon hell, I finde that I
have deserved by my sins the most
iust punishment there. If I think up-
on eternall life, I finde that I have
by my sins iustly fallen away from al
hope of attainment. All things ther-
fore convince me of my sinnes: Only
thou, O my God, be not thou ex-
tream against me! To Christ thy be-
loved Son my only mediatour I be-
take my self: By him I most firmly
beleeve I shall obtain thy grace and
remission of my sins. Thy creatures
accuse me; the book of my conscience
accuseth me; both the tables of thy
divine law accuse me; Satan accus-
eth me day and night: But take thou
upon thee my patronage, O sweet
Iesus! To thee the poor man is left
bereft of all solace of the creatures.
All my refuge is placed in thy [illegible]
faction for my sins, and in thy in-
cession at the right hand of the Fa-
ther for me. My soul, take thou the
wings of the morning, and, like a
dove, hide thy self *in the clefts of the* Cant.
rock, that is, in the wounds of Christ

Saviour. Hide thy self in the rock, till the anger of the Lord be passed by: And thou shalt finde rest, and thou shalt finde protection, and thou shalt finde deliverance therein. *Amen.*

PRAYER VIII.

He by the effects of contrition argues to be convicted of the hainousnes of sin

HOly GOD, and iust Iudge! My heart is contrite and humbled, my spirit is heavy and in a great strait, by reason of the burden of my sins wherewith *I* am oppressed. The courage of my heart hath failed, and the sharpnesse of my eyes is decayed My heart is pressed, and from thence gush out teares: My spirit is oppressed, and *I* forget to take my bread: My heart is wounded, & from thence gusheth out bloud, and a fountain of
Psal. 19. 12 teares. *Who knowes how oft he offendeth?* Who knows the sorrow of the heart, that is in a great strait by reason of offences? *My soul* is dry and
Psal. 42. 2 broken in pieces, and *thirsteth after* the fountain of life: O Christ feed mee with the dew of thy Spirit of grace. My heart that is in a great strait sigheth unto thee: O thou true Ioy, give unto mee peace and quie-

neſſe of heart, that *being iuſtified by faith we may haue peace with God.* Rom. 5. 1.
My heart condemneth me: But do thou abſolue mee, who art greater then my heart. My conſcience accuſeth me: But do thou abſolue me, who haſt faſtned to the croſſe *the hand writing* of my conſcience. 1 Ioh. 3. 20
Col. 2. 14.
I offer unto thee (O my God) my *contrite* and humbled *heart*, for a moſt acceptable ſacrifice: *I* offer unto thee my ſighs as the meſſengers of true and ſerious contrition: I offer unto thee my teares as abundant witneſſes of my unfeigned grief. *In* my ſelf *I* deſpair: In thee is my truſt. In my ſelf I faint: In thee *I* am refreſhed. In my ſelf I feel ſtraitneſſe: In thee again I finde enlargement. *I* am troubled and *burdened* overmuch: Thou ſhalt refreſh me, and give reſt unto my ſoul. *One deep calleth upon another:* The deep of my miſery calleth upon the deep of thy mercy. *Out of the deeps do I cry unto thee. Caſt thou my ſins into the deep of the ſea. There is no ſoundneſſe in my fleſh by reaſon of thy anger: neither is there any reſt to my bones by reaſon of my ſinnes: For mine iniquities are gone over my head, and become too heavy for me.* Cure
Psal. 51. 17.
Mat. 11. 28.
Psal. 130.
Psal. 130.
Mic. 7.
Psal. 38.

my soul thou heavenly Physician, that I be not swallowed up of eternall death. Take the burden of my sins from me, thou that hast taken upon thy self on the crosse, that I despair not under the intolerable burden thereof. Have mercy on me, thou fountain of grace and mercy.

PRAYER. IX.

He declareth the number and greatnes of Gods benefits unto us and the grievousnesse of our sinnes.

HOly God, & just Iudge! By how much the more benefits thou hast bestoved upon me, by so much the more I grieve, that I have so often displeased thee so loving a Father. As manie gifts as thou hast heaped upon me, so manie bonds of love hast thou sent over unto mee. Thou wouldest have bound me unto thy self: But I have forgotten thee and thy beneficencie, and linked my self unto sinne. *Father, I have sinned against heaven, and before thee: I am not worthy to be called thy Son: make me as one of thy hired servants.* I am altogether displeased with my self. Make thou me altogether to please thee. Thy large bounty, and wonder-

Luk. 15. 19

Rom. 2. 4

full patience, have often invited me to repentance: But hitherto I have been backward to come. Thou hast often called mee (O most bountifull God) by the preaching of thy word, by the teaching of thy creatures, by the punishment of the crosse, and by inward inspiration: But I have stopped the eares of my heart altogether at thy call. All the faculties of my soul, all the members of my bodie are thy gifts: I ought therefore with all the powers of my soul, and parts of my body, bee ready to do thee all holy service, which is due unto thee: But I have made them (the more is my grief) the weapons of iniquitie and unrighteousnesse. The breathe which I fetch is thine, the aire which I suck in is thine; the sun, whose light I see daily, is thine: All these ought to have been unto me as furtherances and instruments to sanctitie of life But I have abused them, the more is my grief, to the slavery of sin. Thy creatures I should have used to the glory of thee the Creatour: But I have wickedly abused them to thy dishonour. In the light of the sun I should have *put on the armour of* Rom. *light*: But therein have I committed

the

the works of darkneſſe. How much ſoever is added unto my life, come all from thy bountie: Therefore my whole life ought to be employed in thy ſervice, on whom it doth wholly depend: And yet I have ſcarce beſtowed the leaſt part therof in thy ſervice. As manie good inſpirations as I have felt within mee, ſo manie hand maids of thy grace haſt thou ſent as ambaſſadors to invit me moſt lovinglie to return unto thee by true repentance: But alas, how often have I ſtubbornlie refuſed to give them audience! But yet receive him, who now at length returns unto thee with ſighing and a contrite heart. Sprinkle mee with the bloud of thy Son, that ſo being *purged from all the* 1 Cor. 7. 1. *pollutions of the fleſh and the ſpirit, I* Pſal. 51. 7. *may become whiter then ſnow*, & with all thy elect praiſe thee in the heavenly Ieruſalem world without end.

PRAYER X.

He conſidereth the ſeverity of Gods anger againſt our ſins, in the death and paſſion of Chriſt.

HOly God, and juſt Iudge! I behold thy Son hanging upon the croſſe, and pouring forth plenti full

rivers

rivers of bloud: I behold him, and behold for verie terrour, I faint altogether. My sinnes are those iron nails with which I have bored his hands and his feet. My sins are those pricking thorns with which his most sacred head (which is to be reverenced of the angelicall powers) was crowned. My sins are those stinging thorns, with which his most pure bodie (the proper temple of Divinitie) was scourged. A cruel *wilde beast hath torn in pieces* the heavenlie *Ioseph*, and embrued his coat with his bloud: I miserable sinner am that wicked beast: for my sinnes did make an assault, and rush upon thy most beloved Son. If thy most obedient Son is so vexed and troubled for other mens sins: What cause hath the undutifull and disobedient servant to fear in regard of his own sinnes! The wounds of my soul must needs bee great indeed and mortall, when as thy onlie begotten Son is so miserablie smitten for to cure them. The disease of my soul must needs bee great indeed and mortall, when as the heavenlie Physician, and life itself, doth die upon the crosse to cure it. I see the torment of his most holy soul:

Gen. 37.

Isa. 53.

soul: I heare the miserable exclamation of my most holie Saviour upon the crosse: For me it is he is so vexed: it is for my sins that he complaineth *that he is forsaken of God.* If the weight of other mens sinnes doth so exceedinglie presse the Almightie Son of God, that it wrings from him a bloudie sweat: How intolerable shall the anger of God be, and how unmeasurable shall bee his wrath gainst the unprofitable servant! O thou drie and unhappie wood, that hast alwaies served as a slave the everlasting fire of hell! What must thou feare, when thou seest these thinges come to passe in the green wood! Christ is the green tree: In the root of his divinitie, in the love of his humanitie, in the boughs of his vertue, in the leaves of his holie wordes, and in the fruit of his good works. Hee is the cedar of chastitie, the vine of joyfulnes, the palm of patience, and the olive of mercie. But if the fire of the divine anger inflames this green tree of life: How much more shall it consume the sinner like drie wood for his unfruitful works! In what capitall and bloudie letters are my sins ingraven in the

Mat. 27. 46

bodie of Christ! How [illegible] (O thou most just God) is thine anger against mine iniquities! How strait must that captivity needs bee in which my soul was held, when so precious a ransome was paid for her deliverie: How great must the stains of my sins needs be, when rivers of bloud flow down from the bodie of Christ to wash them away; O thou most just God, and yet most merciefull Father, consider what indignities thy Son hath suffered for mee; and forget the wicked works of mee thy unworthie servant; Behold the profunditie of his wounds; and overwhelm my sins in the profound sea of thy mercy: *Amen.*

THE SECOND PART.

Of thanksgiving for benefits.

The Argument.

The meditation of Gods benefits, doeth gather out of the garden of nature, and of the Church, sundry, and those most fragrant flowers of divine gifts and recreating it self with the odour thereof, offereth again to God the sacrifices of the lips, for a savour of sweet smell. Now the immense and innumerable benefits of God may be divided according to three articles of our Christian faith; GOD hath *created, redeemed,* and *sanctified* us. He beareth his *benefits* on us in this life, and hath promised greater unto us in the life that is everlasting. Her confers upon us the gift of the *minds*, of the *body*, and of *fortune*, which we call [illegible] goods. [illegible]

preserveth

preserveth us from evill and conserveth us in ... That which is past hee covereth, that which is to come hee governeth. His *privative blessings* are more then his *positive*. In brief, we can neither by word expresse, nor in thought conceive the number and dignity of Gods *benefites* which will accrue unto us hereafter, *in* the world to come, most plentifull matter of eternall praise and thanksgiving.

PRAYER I.

He giveth thanks for our forming in the wombe, and for our nativity.

ALmighty, eternall God, Father, Sonne, and holie Ghost: I give thanks to thee, I praise thee, I glo-
Iob. 10. 8. rifie thee: because *thy hands have fashioned me, and made me wholly round about. Thou formedst mee like clay in*
9. *my mothers wombe. Thou didst drain*
10. *me like milk. Thou didst curdle me like*
11. *cheese: with flesh and skin hast thou covered me, and compacted me together with bones and sinews. Thou hast*
12. *given me life and mercy, and thy visitation hath preserved my spirit.* This thy great mercy bestowed upon mee *I will* celebrate with perpetual praises. Thy goodnesse I will sing ofin
Psal. 119. continuall songs. *Thou didst protect*
13. *me in my mothers wombe. I will confesse unto thee: For I am wonderfully*
14. *formed: Marvellous are thy works, &*
15. *that my soul knoweth right well. My*

bones

bones are not hid from thee, which thou didst make in secret, and decked me with diverse members in the lower parts of the earth. Thy eyes saw me yet being imperfect, and in thy book were all my members written which day by day were fashioned when as yet there were none of them. How precious unto me are thy thoughts O GOD! How great is the summe of them! If I go about to reckon them, I finde them multiplied above the sands of the sea. 16. 17. 18.

Thou didst shew thy mercy unto me before I understood it: Thou dideſt prevent me with thy blessings before I did desire them: Thy bountie did embrace mee on every side, before I could give thanks for it. Thou art he who not only didst form me wonderfully in the wombe, but also dideſt take me out: Thou art my hope even from my mothers breast: Out of my mothers wombe I was cast upon thee Thou art my God from my mothers wombe. As often as I think upon many that have been extinct, and never came to the light of this life: So often I admire and praise thee for thy mercy, which brought mee out of that prison into the theatre of this world safe and sound. How

many

manie yeares are past in which I [illegible] not, and yet thou dideſt erect for me this houſe of my bodie, and didſt bring me out of that bottomles pit & the darknes of my mothers wombe. Thou gaveſt unto mee a reaſonable ſoul: Thou madeſt me a man, not a ſtone, or a ſerpent. To thee (O my God) for this thy mercy be honour and glory for ever! *Amen.*

PRAYER II.

He renders thanks for our ſuſtentation

I Render thanks unto thee, Almighty and merciſull GOD, for that thou haſt ſuſtained me from the very firſt dayes of my life. Naked I came into this world, and thou coveredſt me moſt graciouſly. Hungry I entred into this world; and thou haſt hitherto fed me moſt bountifullie. In thee I live, move, and have my being, Without thee I fall again into nothing, and die. Through thee I bowe, and move my members: Without thee I can neither bee partaker of life, or motion. *Thine is the Sun that giveth me light*, Which I ſee daily with mine eyes. Thine is the aire which I draw in with continual breath. The night is thine, and the

day

day is thine, whose intercourses serve for my labour and rest. Thine is the earth, whose fruits do nourish me most plentifully. Every creature in heaven, aire, earth, and sea is thine, and is appointed for my use and service. *Silver is thine, and gold is thine.* Hag. 2. 8.
Whatsoever is necessary for the sustentation of this my present life, all that I receive from thy most liberall and bountifull hands. O God, how liberall art thou to mankinde! All things thou createdst long ago for the use of man: All things thou dost as yet preserve for the good of man. Whatsoever thou, of thine infinite goodnes, affordest to the other creatures, thou affordest also unto me; for as much as thou doest wonderfullie form, furnish, and conserve them for my sake. Some of the creatures serve to obey me some to nourish me, some to clothe me, some to cure me, some to chastise me. But all of them to teach and instruct me. Who can reckon up those diverse kindes of nutriments, which thou hast created, and doest as yet produce out of the earth unto this day to nourish us? Who can enumerate those diverse species of herbs which

thou doest everie yeare cause the earth to bring forth, to cure us. Who can in words comprehend those sundrie kindes of living creatures, which were made for mans use, and yet all serve him? to thee bee praise and honour for ever, who art the Creatour and conserver of al things. Without thee the true sun, I should vanish away as doeth the shadow: Without thee the true life, I should presentlie depart out of this life: Without thee the true being, I should suddenlie fall to nothing. To thee onlie is the due, that I live, move, and have my being. Therefore to thee alone will I live and adhere for ever! *Amen.*

PRAYER III.

He renders thanks for our redemption wrought by Christ.

I Owe unto thee (O eternall and Almightie G O D) most heartie thanks for that thou hast created me when I was nothing: But much more for that thou hast redeemed me when I was lost and condemned. I did hang in the jaws of hell: And thou didest pluck me out *by the blood of thy Son.* I was the slave of Satan; But thy

grace hath delivered me out of the power of the devil, and translated me into the kingdome of Christ. I owe my self wholly unto thee: because thou createdst me wholly. My tongue ought alwaies to praise thee: because thou gavest it unto mee. My mouth ought alwayes to set forth thy praise because the aire and breath which it draws is thine. My heart ought alwayes to cleave unto thee with perpetual love: because thou didst form it. All my members ought to be readie for thy service: because thou didst wonderfully frame them, how many and how great soever they be. But if I owe my self wholly unto thee, because thou createdst me: What shall I repay unto thee for redeeming me out of slavery and captivity! The lost sheep thou hast delivered out of the claws of the infernall wolf. The fugitive slave thou hast pluckt out of the prison of the devil. *The lost groat* thou hast sought out with great carefulnes. In *Adam* I fell, and thou hast erected me: In *Adam* I was captivated in the bonds of sinne, but thou hast set me at liberty: In *Adam* I was lost and again thou hast saved mee. What am I worse, that thou

Col. 1.14.

Luk. 15.8.

shouldest be so solicitous for [illegible]
ing me? What am I worm that [illegible]
shouldest be so prodigally bou[illegible]
for saving mee? If thou hadst al[illegible]
ther cast off our first parents a[illegible]
their fall, and hadest thrown th[illegible]
with all their posterity out from [illegible]
presence of thy glory into the lo[illegible]
pit of hell, there is none of us co[illegible]
iustly complain of any wrong do[illegible]
unto him: For they had receiv[illegible]
and we had received for our dee[illegible]
just reward. What else could [illegible]
have desired or expected from th[illegible]
who createdest us after thine o[illegible]
image, and furnishedst us with pow[illegible]
and sufficiencie to have kept our i[illegible]
nocencie. But in this thou didst m[illegible]
nifest thy incomprehensible and [illegible]
speakable love towards us, in th[illegible]
thou didst promise unto our first [illegible]
rents after their fall, thy Sonne [illegible]
their Redeemer, *and in the fu[illegible]*
of time didst send him unto us, to [illegible]
us from death to life, from sinne [illegible]
righteousnes, and from the infer[illegible]
Gal. 4. 4. pit unto celestiall glory. O thou [illegible]
ver of man, whose *delight is with [illegible]*
sonnes of men, who can worthily [illegible]
forth the praise of thy love [illegible]
Yea, who can in minde [illegible]

[illegible] thereof? These are the incomprehensible riches of thy good nesse: This is the infinite treasure of thy gifts which the slendernes of our capacity and understanding cannot conceive. Was a servant so deare unto thee, that thy Son must bee delivered to death for his redemption! Was an enemy so much to bee beloved, that thou shouldest appoint thy most beloved Son to be his redeemer! My soul is astonisht with the verie consideration of this thy goodnes, and doth wholly turn & dissolve it self into the love of thee. *Amen.*

PRAYER IV.

Hee rendroth thanks for the incarnation of the Sonne.

I Render thanks unto thee, Iesu Christ, thou alone Mediatour, and Redeemer of mankind, for that thou hast in *the fulnesse of time* personally united unto thee the true humane nature, and hast vouchsafed to bee born of a Virgin. How great is the [illegible] to man, *in that thou [illegible] the nature of angels but the seed* [illegible] How great is [illegible] [illegible]

Gal. 4. [illegible]

Isa. 7. [illegible]

Heb. 2. [illegible]

[illegible]

34 in the flesh. How great is the inclination of thy pity, that descending from heaven for my sake, thou hast endured to be born of a Virgin! For me most vile creature, Creator Almighty, thou art become man. For me most abject servant, most glorious Lord, thou hast put on the shape of a servant, that by taking flesh upon thee, thou mightest set my flesh at

Isa. 9. 6. liberty. *To me thou art born:* Whatsoever celestial good therefore thou bringest with thee in thy nativity, shall be mine. *To me thou art given:* And therefore all things with thee. My nature in thee is more glorified, then it was in *Adam* dishonoured: For thou dost assume it into the Unitie of thy Person, whereas it was weakened with accidentall corru-

Eph. 5. 30. ption only by Satan. *Thou art flesh of my flesh, and bone of my bone.* Thou art my brother: And what canst thou deny unto mee, seeing thou art most nearely joyned unto me in the same flesh and affection of brotherly love? Thou art the Bridegroom, who according to the good pleasure of thy heavenly Father, hast coupled unto thee by a personall league, the human nature, as a spouse. To the

of those nuptials I do proclaim and thankfully acknowledge that I my selfe am invited. I wonder now no more that the heaven, the earth, the sea, and all things that are in them were made for man by God, seeing that God himselfe would for man become man. Thou canst not utterlie divorce me, and cast me away from thee, seeing that thou canst not deny that thou art a man, & therefore my brother. Thou canst not altogether forget mee, because thou hast *graven me in thine own hands:* For the verie communion of the flesh doth daily and continually put thee in minde of me. Thou canst not altogether forsake mee, seeing that it hath pleased thee to conjoyn unto thee the humane nature, in a most neare bond of personall union. Although therefore my sins do hinder mee, yet the communion of nature doeth not repell mee. I will adhere wholly unto thee, because thou hast wholly assumed me wholly. *Amen.* Mat. 22. Isa. 49. 16.

PRAYER V.

He renders thanks for christs passion.

HOw great thanks do I owe unto thee, O most holy Iesu, for that

thou hast taken upon thee the
nishment of my sinnes, and hast
dured hunger, thirst, cold, weari
reproaches, persecutions, sorrow
poverty, bonds, whips, pricking
thorns; yea, and that most bit
death of the crosse for mee sinner
How great is the flame of thy lov
which forced thee of thine own ac
cord to throw thy self into that sea
of passions, and that for me most vile
and unthankfull servant: Thy inno
cency and righteousnesse made thee
free from all sufferings: But thy in
finite and unspeakable love mad
thee debter and guilty in my room.
It is *I* that trespassed, and thou
makest satisfaction. *It* is *I* that com
mitted rapine, and thou makest re
stitution. *It* is *I* that sinned, and thou
undergoest the passion. O *Iesu* mo
benigne, *I* acknowledge the bowel
of thy mercy and the fiery heat
love. Thou seemest to love me mo
then thy self, seeing thou deliverest
up thy self for me. O most innocen
Iesu, what hast thou to do with th
sentence of death? O thou most ho
tifull amongst the sons of men, wh
hast thou to do with spittings up
thee? O thou most righteous,

hast thou to do with whips & bonds 37
These things belong not unto thee:
They are all due unto me: But thou
of thine unspeakable love didst de-
scend into the prison of this world
and take upon thee the shape of a
servant, and most willingly undergo
the punishment that was due unto
me. I was for my sins to be adjudged
to the lake that burneth with ever-
lasting fire: But thou by the fire of
love being burnt upon the altar of
the crosse, dost free me from it. I was
to bee cast away for my sinnes from
the face of my heavenly Father: And
thou for my sake complainest that
thou art *forsaken* of thy heavenlie Mat. 27. 46
Father, I was to be tormented of the
devil and his angels for ever: And
thou of thine infinite love doest de-
liver thy self unto the ministers of
Satan to be afflicted and crucified for
me. As many instruments as I see of
thy passion, so many tokens do I see
of thy love towards me: For my sins
are those bonds, those whips, and
those thorns which afflicted thee, all
which of thine unspeakable love
thou enduredst for me. Thy love was
not yet satisfied with taking my flesh
upon thee: but thou wouldest make

it as yet more manifest, by that
bitter passion of thy soul and bod
Who am I, most mighty Lord, th
for me disobedient servant, thou th
selfwouldst become a servant so m
nie yeares? Who am I, most beaut
fulBridegroom, that for me the mo
filthie vassal of sin, and whore of the
devil, thou hast not refused to die
Who am I, most bountifull Creator
that for me most vile creature, thou
hast not been afraid of the passion
of the crosse? I am to thee, most lo
ving Bridegroom, the true spouse
bloud, for whom thou doest pour
forth such plentie of bloud. I am
thee, most beautifull Lillie, a thor
indeed that is full of prickles. It is
that laid upon thee a heavie a
sharp burden, with the weight whe
of thou wast so squeezed, that dro
of bloud did distil abundantlie fro
thy sacred bodie. To thee, Lord Je
my alone Redeemer and Mediator
for this thine unspeakable love w
I sing praises for ever. *Amen.*

PRAYER VI.

*He renders thanks for our calling
the word.*

VNto thee, O Lord my God
most due, all praise, honour

thanksgiving, for that thou wouldest by the preaching of thy word make manifest unto us that thy Fatherlie will and determinate counsel concerning our salvation: By nature *we are darknesse*; we *sit in darknesse*, *and in the region of the shadow of death*: But thou by the most cleare light of the Gospel dost dispell this darknes *In thy light do we see light*; that is, in the light of thy word wee see *that true light that lighteneth every one that cometh into this world*. What use were there of a treasure that is hid, and a *light that is put under a bushel*? I do therefore declare with thankfulnesse that great benefit, in that thou hast by the word of thy Gospel revealed unto us that treasure of benefits in thy Son. *How beautifull are the feet of those that bring good tidings and tell of salvation!* This peace of *conscience*, and salvation of the soul, by the *preaching of the gospel* thou doest yet declare unto us, and call us unto the kingdome of thy Son. I was led into the by-paths of errours as it were a weak & miserable sheep: But thou hast called me into the way again by the preaching of thy word. I was condemned, and utterly lost:

Eph. 5. 8. Luk. 1. 79. Psa. 36. 11. Ioh. 1. 9. Mat. 5. 15 Isa. 52. 7. Nah. 1. 15. Rom 10. 15

But thou in the word of thy Gospel doſt offer unto mee the benefites of Chriſt; and in the benefites of Chriſt thy grace; and in thy grace, remiſſion of ſins; and in remiſſion of ſinnes, righteouſneſſe; and in righteouſnes, ſalvation and life everlaſting. Who can ſufficiently in words expreſſe thoſe bowels of thy mercy? yea, who can in minde conceive the greatnes, and the riches of thy goodnes? The
Rom 11. 25 *myſterie* of our ſalvation kept ſecret from eternity, by the manifeſtation of thy Goſpel thou doeſt lay open unto us. the counſels which thou hadeſt concerning our peace before the foundations of the world were laid, thou doeſt reveal unto us by the
Pſal. 119. 105. preaching of *thy word*, which *is a lanthorn unto our feet*, whiles wee go through this darkſome valley *into* light everlaſting. What had it profited us to have been born, unles by Chriſt thou hadſt delivered us when we were captivated through ſinne? What had it profited us to have been redeemed, unles thou hadſt by thy word declared unto us the great benefit of our redemption? Thou doſt
Iſa. 65. 2. *ſpread forth thy hands unto us all the*
Rev. 3. 20. *day*. Thou *knockeſt at the gate* of our heart

heart every day, and callest us all unto thee by thy word. O Lord most benigne, how many thousand thousands of men do live in the blindnes of Gentilisme and in errours, and have not seen that light of thy heavenly word which thy bounty hath granted us of all men most unthankfull! Alas, how often through our contempt and unthankfulnesse do we deserve that thou shouldest *take from us the candlestick* of thy word! Rev. 2. 5. But thou of thy long patience doest wisd. 11. 23. make as if thou sawest not our sins; and of thy unspeakable mercy doest yet continue unto us that most holy pledge, and most precious treasure of thy word. For which thy great benefit wee render unto thee eternall thanks, and we humbly beseech thee to continue it still unto us: *Amen.*

PRAYER. VII.

He renders thanks unto God for the expectation of our conversion.

I Render unto thee, most merciful Father, immortall thanks, for that thou wouldest with so great patience and long suffering expect my conversion; and hast brought me out of the path of sin, unto the fellow-

ſhip of thy kingdome. How great is
Rom. 2. 4. thy *long ſuffering*, that thou haſt not
caſt me away from thy face, & thruſt
me down into everlaſting torments,
whereas *I* have deſerved it a thou-
ſand times! How many thouſands
hath death prevented before they
could attaine unto true repentance!
How many ſinners hath the devil
made obſtinat, that they might not
obtain forgiveneſſe of their ſinnes!
There was no diſtinction in nature
between mee and them; onely thy
goodneſſe and long ſuffering: My
offence was no leſſe then theirs, but
thy grace did abound. Thy mercie
ſtrove with my miſery: *I* went on in
my ſin; and thou dideſt go on in thy
mercy: I differred my converſion,
and thou dideſt differre my puniſh-
ment: I went aſtray; and thou didſt
call me: I refuſed to come; and ſtill
thou didſt expect me. This thy good-
neſſe, moſt indulgent Father, *I* can-
not extol with ſufficient praiſes.
This thy long patience, moſt mer-
full God, *I* cannot recompenſe with
any merits. Thou didſt preſerve me
from many ſins, whereinto the cor-
ruption of the fleſh, the deceit of the
world, and the perſwaſion of the

vil, would have thrown me headlong as well as others. Neither hast thou only kept me from falling into sin; but also hast most graciously expected my conversion from sin, into which *I* had fallen. I finde thee more mercifull then I am sinfull: *I* sinned; and thou madest as if thou didst not see it: *I* contained not my self from wickednesse; and yet thou didst abstain from punishment. *I* did long time prolong my iniquity, and thou didst prolong thy pity. What were then my deserts? Surely evil, and the worst of evils, to wit, my sins, many in number, most grievous for weight and detestable for variety. Therefore to thy grace and bounty alone do *I* attribute it, that thou hast so long expected my conversion, and delivered my soul out of the snares of sin. To thee, O Lord, be praise, honour, and glory, for ever and ever! *Amen.*

Bernard in his second Sermon of the seven loaves.

PRAYER VIII.

He renders thanks for our conversion.

I Render thanks unto thee, my God for that thou hast converted my heart that was hard, and knew not how to repent; and for that thou hast taken from me my stony heart, and

given

given me an heart of flesh. I had
my self power to sin: But I had
of my self power to rise again to re-
pentance. I could go astray of my self.
Grana in But I could not return again into
the 2. book the way without thee. For even as he
of the life that is born crooked from his mo-
of Christ thers womb; cannot be made straight
Chap. 2. by naturall means, but only by di-
vine and supernaturall power: So
my soul being by nature crooked and
prone to sin, and the love of earthly
things, could by no humane power,
but thy grace only, be rectified, and
lifted up to the love of thee, and
heavenly things. I could deform my
self by my sins most foully: But thou
only couldest reform mee. As the
Jer. 13. 22. *Ethiopian cannot change his skin, nor*
the leopard his spots: So neither can
I do that which is good, being by na-
ture addicted unto the love of that
which is evil. Thou my God didest
convert mee, and I was converted;
Jer. 31. 19. and when I *was converted, then I re-*
pented; and when I was instructed,
Ezech. 2, 5. *then I smote my thigh. I was dead in*
sin: And thou didst quicken me. As
much power as a dead man hath to
raise himself: So much had I to con-
vert my self. Unless thou hadst *drawn*
me

me; I had never come unto thee unlesse thou hadst stirred me up; I had never watched unto thee; unlesse thou hadst illuminated me, I had never seen thee. My sinnes were more sweet unto mee then honey and the hony combe: But I am to thank thee that now they are sharp and bitter unto mee; forthou hast given mee a spirituall taste. The works of vertue were more bitter unto mee then gall and aloes: But I am to thank thee that now they are become pleasant and sweet; for thou hast by thy Spirit changed the corrupt judgement of my flesh. *I went astray as a sheep that* is lost, and declined to the way of iniquity: But thou which art the good shepherd, hast found mee out, and brought me again unto the flock of thy saints. It was late ere I knew thee; for there was a great and darksome cloud of vanity before my eyes which would not suffer me to see the light of the truth: *It* was late ere I saw the true light; because I was blinde and loved blindnesse, and walked through the darknesse of sin, into the darknesse of hell: But thou hast illuminated me; thou soughtest mee, when *I* sought not thee; thou

Isa. 53.

Granat
out of
gust. M
ditatio

calledst

calledst me, when I called not upon thee; thou convertedst me, when I was not converted unto thee; and thou saidest with a most powerfull voice, Let there be light in the inward parts of his heart, and there was a light; and I saw thy light, and I knew mine own blindnes. For this thy immense and infinite benefit, I will praise thy name for ever and ever. *Amen*

PRAYER IX.

Hee renders thanks for the forgivenesse of sinnes.

I Owe and render unto thee, eternall & merciful God, great thanks for that thou hast not *reiected mee*
Joh. 6. 37. *when I came unto thee*, but diddest most readily receive me, and most mercifully forgive me all my sinnes. I was that prodigall son, most indulgent Father, *I* was that *prodigall Son*
Luc. 15. 13 that by living *riotously wasted his fathers substance*: For *I* have defiled the gifts of nature; I have refused the gifts of grace; *I* have deprived my self of the gifts of glory. I was naked and destitute of all good things: and thou coveredst and enrichedst mee with the robe of righteousnes: I was lost and condemned: and thou of thy

free

free grace hast bestowed upon mee eternall salvation. Thou of thine ardent mercy didst embrace me and kisse mee, in sending thy most *beloved Son that is in thy bosome*; and thy holy Spirit, which is *the kisse of thy mouth*, as ample witnesses of thine infinite love: Thou clothedst me with my first robe, in restoring me my former innocencie. Thou gavest me a ring for my hand, by sealing me with thy Spirit of grace. Thou didst put *shoes upon my feet*, by arming me with the *Gospel of peace*. Thou *killedest the fat calf* for me, by delivering thy most deare Son to death for me. Thou didest cause me to feast and make merrie, by restoring the joy of heart, and the true peace of conscience unto me. I was dead; and through thee I was restored to life: I went astray; and through thee I came again into the way: I was consumed with povertie; and through thee I entred again into my former possession. Thou mightest in thy just judgement have rejected me, seeing that I was polluted with so many sins, covered with so many offences, and corrupted with so many iniquities: But thy *mercy did abound* above my sins; thy goodnesse

Ioh. 1. 1
Can. 1. 2
Eph. 6. 2
Luk. 15. 1
Rom. 5.

was greater then mine iniquitie. How often have *I* shut the gate of my heart when thou diddest knock? Therefore when *I* knocked thou mightest most justly have shut the doore of mercy against me. How often have *I* stopt mine eares, that *I* might not heare thy voice! Therefore when *I* sighed unto thee, thou mightest most justly have stoped thine eares, and not hearkened unto my voice. But thy grace was more abundant then all my sin and transgression. Thou didst receive me with
Isa. 65. 2. *thy hands spread forth*, and put away mine iniquities as it were a cloud,
Isa. 38. 17. and *Cast all my sinnes behind thy back*. Thou remembrest my sins no more, but receivest mee into the most ample bosome of thy mercy. For this thy inestimable benefit, *I* will give thanks unto thee for ever.

PRAYER X.

He renders thanks unto God for conserving us in that which is good.

Rev. 6. 12. TO thee, Lord, *be honour, and glory, and blessing, and thanksgiving*. For that thou hast not only in mercy received me upon my repentance, but also hast enabled mee to abstain

from sin, and live more reformedlie. What should it profit a man, to bee free from his sickneſſe, and presently to fall into a worse relapse? What should it profit, to be absolved from sins past, unleſſe grace be conferred to lead a godly life? Thou, God most faithfull, hast shewed all the parts and offices of a faithfull and skilfull Physician in the cure of my souls wounds. My wounds were deadly, and thou dideſt cure them by the wounds of thy Son: But there was cause to feare, that the wounds that were healed might wax raw again. And thou by the grace of thy holy Spirit, as it were a fomentation, hast hindred it. How many be those that after remiſſion of sinnes obtained, return again to their former course of life, and reiterating their sinnes, more grievously offended God! Alas how many do we see, that being freed from the yoke of sin, return to their former captivity, & being brought out of the spiritual Egypt, look back again to the pots? *They have fled from the pollutions of the world, by the knowledge of Christ, and do wallow again in the same*, by repeating the former conversation of their most 2. Pet. 2. 20. 22.

wicked

150 wicked life. They were freed out of the bonds of Satan by their conversion, and again are held entangled in the same, by the delusion of wicked spirits: Surely, their latter end is worse then their beginning: *And it*
2.Pet.2.21 *had been better for them never to have known the way of righteousnesse, then having known it, to turn away from the path of the holy commandments, which were delivered unto them.*
22. These are the *dogs that return again to their vomit; and sowes that after their washing, wallow again in the mire.* Whatsoever hath happened unto them, might have happened unto me; but that it hath pleased thee by the grace of thy power, and the efficacie of thy holy Spirit, to enable me to continue in that which is good. The same wicked spirit that vanquished them, assaulted me: The same world that seduced them, enticed me: The same flesh that overcame them, allured mee. Only thy grace protected mee against their assaults, and furnished mee with power sufficient for victory. Thy
2Cor.12.9 *strength was powerfull in my weakness.* From thee the strength of the Spirit descended, with which I was enabled

to bridle the assaults of the flesh. Whatsoever good there is in me, it descends all from thee, who art the fountain of all good: for in mee by nature there is nothing but sinne. Therefore as many good works as I finde in me, which notwithstanding are impure and imperfect, by reason of my flesh; so many gifts they are of thy grace, I must needs confesse. For this thine inestimable gift conferred upon mee, I will give thee thanks for ever. *Amen*

PRAYER XI.

He renders thanks for all the gifts of the soul & body, & for externall goods

I Render unto thee, eternall and mercifull GOD, as it is most due, eternall thanks: For that thou hast not only made me a body and a soul but moreover hast furnished me with sundry gifts of the soul and bodie, and also with externall goods. Thou which art wisedome it self, *teachest man all knowledge*: If therefore I know any good, it is a demonstration of thine abundant grace towards me. Without thy light, my minde is darksome: Without thy grace, my will is captive. If there be in me either Psal. 94. 10

ther any wit or prudence, it is all to bee attributed to thy clemencie. Wisedome is the eye of the soul, and divine grace is the eye of wisedome. Whatsoever we know, wee know either by the light of nature, or by the revelation of thy word: But from thee, O thou light of eternall wisedome, doth the illumination of nature spring: From thee also doth the revelation of the word come: Therefore whatsoever we know, descendeth unto us as thy gift, Thou, O indeficient fountain of life, art my life and the length of my dayes. Thou, O eternall health it self, art the strength of my body, and the vigour of my vertue. *Man liveth not by bread only, but by every word that proceedeth out of thy mouth*: So then man is not preserved in health & strength by bread only; neither is hee preserved from diseases by Physick only, but by every word that proceedeth out of the mouth of God. Tranquillity of the minde preserveth the health of the body: And true godlinesse begetteth tranquillity of the conscience. From thee (O thou chief good) al true godlinesse, all tranquillity of the minde without di-

Matt. 4. 4.

brance, and all wished for health of body doth come. Moreover, whatsoever externall good I do possesse, all that I owe unto thy liberality and bounty. A crust of bread is not due unto my deserts: How much lesse then are all these externall goods which thou doest heap upon me? They are called indeed the gifts of fortune: But they are in deed and in truth the gifts of thy grace. Ther is nothing more blessed then to do good, and to bee liberall to others: And thou hast made me partaker of this blessednesse, by bestowing liberally these outward goods upon me. Thou hast sowed in mee the seed of thy grace, that from thence there may arise to others an harvest of liberality and beneficency. Thou hast committed many things unto me, as unto a steward, that I might have wherewithall to do good to my fellow-servants. From thee the fountain of all good, there descends upon me streams of goods; Whatsoever I am, whatsoever I possesse, whatsoever I bestow, depends all, I confesse, upon thy bounty. For this thine inestimable mercy, I will give thee thanks for ever. Amen.

PRAYER.

PRAYER XII.

He renders thanks for the Sacrament of baptisme.

TO thee, O eternall, and mercifull God, Father, Son, and holy Ghost; I render humble, thanks for that thou hast washed me in the holy laver of baptisme from all my sins: And for that thou hast received mee into the covenant of grace, and made mee an heir of everlasting life. I acknowledge it is thy gift that I was born of Christian parents, and by them brought unto this heavenly fount. How many thousands of infants are born in Gentilisme, and without this sacrament do die in their sins! There is no difference in nature between me and them: Only thy superabundant grace hath made a difference. I was joyned with them in communion of sin: But I was separated from them by participation of thy grace. How great is this thy goodnes, that thou diddest *finde* me Mat. 7. 7. when I *sought* thee not; that thou didst heare me, before I *asked*, that thou didst *open* unto mee, before I *knockt*. This thy mercy exceeds all praise, yea and all admiration. I [illegible] *baptized in thy holy name*, thy [illegible]

for me was called upon: Therefore I am received into the heavenlie family, being made the son of my heavenly Father, the brother of Christ, and the temple of the holie Ghost. This is an holy and heavenly laver: In it therefore I am washed and purged from all my uncleannesse. It is the laver of regeneration and renovation: By it therefore I am regenerated and renewed by the grace of the holy Ghost. Whatsoever Christ my Saviour merited by his most holy obedience, and by the effusion of his most precious bloud: of al that he hath left the saving fount of baptisme as a pledge. Therefore the conferring of baptisme, is the besprinkling of the bloud of Christ. That precious *bloud of Christ doeth make me clean from all my sinnes, and makes me whiter then snow* in the sight of God. O eternall God, thou hast made an eternall covenant with me in baptisme; unto which I have alwaies recourse by true and serious repentance. *Thou hast betrothed mee unto thee for ever in iudgement and righteousnesse*, in grace and mercie. Thou hast given mee an *earnest* and pledge of thy Spirit in baptisme.

1. Ioh. 1. 7.
Psal. 51. 7.
Hos. 2. 19.
Iob. 1. 14.

There-

Therefore thou wilt not cast [illegible]
way from thy face; but being [illegible]
full of thy promise, thou wilt [illegible]
mee, into the joyes of the celes[illegible]
marriage. As at the baptisme [illegible]
Christ my Mediatour, and head, [illegible]
Mat. 3. *heavens were opened*: So by the co[illegible]
munion of the same baptisme, th[illegible]
hast opened unto me the gate of [illegible]
radise. As at the baptisme of Chri[illegible]
the holy Ghost descended upon [illegible]
and a voice from heaven did tes[illegible]
that he was the beloved Son of G[illegible]
So by the same communion of [illegible]
same baptisme, I am made a parta[illegible]
of the holy Ghost, and adopted [illegible]
a Son of God. For which inest[illegible]
ble benefit, I will give thanks [illegible]
thee, my God, for ever. *Amen.*

PRAYER XIII.

Hee renders thanks for the Sacr[illegible]ment of the Lords supper.

HOw great thanks do I ow[illegible]
thee, most high God, [illegible]
in the most sacred mys[illegible]
supper, thou doest feed [illegible]
[illegible] blood of thy S[illegible]
[illegible] in heaven or in [illegible]
[illegible] excellency, [illegible]
[illegible]

[illegible] nie and pledg of thy grace can [illegible] be, then the precious bloud of thy Son poured out for my sinnes, on the altar of the crosse? The very price of my redemption thou bestowest upon mee, that I may have a most certain testimony of thy grace towards mee. As often as I fall through my sinnes from the covenant of baptisme: So often by true repentance, and the saving use of this supper, I am restored unto it again. It is a sacrament of the new Testament, and it alwayes enriches me with new gifts of the Spirit. In this body life it self dwel[illegible] therefore it refresheth me, [illegible] eth me unto everlasting life. [illegible] effusion of this bloud, satisfa[illegible] made for our sinnes: And therefore by the drinking thereof, the remission of my sins is confirmed [illegible] Christ saith it, Truth it self [illegible] *whosoever shall eat my flesh and drink* Joh. 6. *my bloud hath eternall life, and I will* [illegible] *him up at the last day*, that is, *to* [illegible] of glory. For *this is the bread* [illegible] *descendeth from heaven*, [illegible] *whosoever shal eat thereof* [illegible] *have* [illegible] by [illegible]

commends, which must needs be added unto the sacramentall eating, that so that which was appointed to life, may be received by us unto life. I come therefore with true faith unto this heavenly banquet, being firmlie perswaded, that the body which I eat, was delivered unto death for me and the bloud which I drink, was poured forth for my sinnes. I cannot in any wise doubt of the remission of my sinnes, when as it is confirmed by the participation of the price which was offered for my sinnes. I cannot in any wise doubt of Christ his dwelling in me, when he seals unto me the same by the communion of his body and bloud. I cannot in any wise doubt of the assistance of the holy Spirit, when my infirmitie is strengthened with such safegard. I am not afraid of Satans assaults, when as this angelicall food doeth make mee strong to fight. I am not afraid of the allurements of the flesh when as this quickning and spirituall food doth corroborate me by the vertue of the Spirit. These taken and drunk do make Christ to dwell in mee, and me in Christ. The good shepherd will not suffer the sheep

Hilar. in his 8 book of the Trinitie, page 141.

that is fed with his own body and bloud, to bee devoured by the infernall wolfe: Neither will the power of the spirit suffer mee to bee overcome by the weakness of the flesh. To thee (O Saviour most benigne) be praise, honour, and thanksgiving, for ever and ever! *Amen.*

PRAYER XIV.

He renders thanks to God for preserving us from sundry evils.

TO thee (O eternall and mercifull GOD) I render eternall thanks, for that thou hast hitherto preserved me from infinite evils and dangers, and hast kept me safe by the guard of thy holy angels. Thy privative blessings, by which thou dost keep me from evil, are more in number then thy positive, by which thou doest confer good upon me. As many evils of soul and body as I see in others; so many tokens do I see of thy mercy toward me: For my deliverance from those evils is to be attributed as due only to thy goodnes. How great is the power of the devil! How great is his subtiltie! as often therefore as that malignant & most subtile spirit, and our most potent

adversary doth about to do me mischiefe so often by the buckler of thy benignity and by the guaird of the holy angels being protected, I have been able to escape his nets. But who can reckon up the treacherous assaults and invasions of the devil? Who can therefore reckon up the riches of thy bounty? When I sleep by night, the eye of thy providence doth watch over mee, that the infernall enemy which goeth about like a roaring lion, may not be able by his strength and subtilty to oppresse me. When by day Satan by his tentations doth set upon me, the strength of thy right hand doth most bountifully comfort and strengthen me, that the deceitfull tempter may not allure me into his snares. When an innumerable host of evils hang
Psal. 34. 7. over my head, thy blessed angels en-
Zech. 2. 5. campe about mee like a fiery wall. There is no creature so vile, so weak and so little, of which I do not stand in danger many wayes. How great and immense a benefit is it therefore that thy providence doth preserve me safe from them! My soul is prone to sin, and my bodie to falling: Therefore (O Lord most benigne) my

thou governest by thy blessed Spirit and my body by thy angelicall buckler: *For thou hast given thy angels charge over me to keep me in all my wayes, and to beare me up with their hands, that I dash not my foot at any time against a stone.* To *thy mercie* I attribute it *that I am not consumed.* New dangers compasse and environ me about every day: Thy mercy is therefore renewed unto me everie morning. *Thou doest neither slumber nor sleep,* O thou faithfull and watchfull keeper of my soul and body: Thy grace is the shadow on my right hand, that the noon-tide rayes of open and violent persecution strike me not, nor the darknes of the night cause me to fall into the secreet and hidden snares of the devil. Thou dost keep my ingresse: thou dost direct my progresse; thou dost govern my egresse: For which thy great benefit, I will sing praises unto thee for ever. *Amen.*

Psa. 91. 11

Lam. 3. 22.

Psal. 121. 4

PRAYER. XV.

He renders thanks for the promise of everlasting salvation.

I Render thanks unto thee, heavenly Father, for that thou hast not only given me free remission of my sinnes

names, and the inward renewing of the Spirit, but also an assured promise of everlasting salvation. How great is thy goodnesse, that to mee poore miserable man, and a sinner, having had so often experience of thy mercy, thou hast given boldnesse to hope even after heavenly things, and to conceive an assured hope of habitation in the everlasting mansions of thy heavenlie house! The goods of that true and everlasting life are so great, that they cannot be measured; and so manie, that they cannot be numbered; so far extended that they cannot be termed; and of such price, that they cannot bee valued. How great therefore is thy goodnesse and bounty to me undeserving wretch, in that thou dost in the prison and work-house of this life, make mee blessed in part, with an infallible promise of those goods!

Bernard in his second Sermon of the seven loaves 181 *Bonavent.* in the seventh book of his Comment *Chap* 32.

Rom. 8. 24 That I am alreadie *saved by hope*, the Apostle of the truth doth manifest;

Rom. 5. 5. *And* that *hope maketh not ashamed*, it is proved by evident testimonie. Why therefore is the ship of my heart, in which Christ is carried by faith, so often tossed up and down with storms and waves of doubtings?

Thou

Thou haſt given unto me a promiſe of ſalvation, O God, thou GOD of truth: How can I therefore anie longer doubt of the certaintie and immutabilitie of thy promiſe? That promiſe of life comes of thy meer free-will: And therefore it depends not upon the merit of my works, I am by faith as ſurely aſſertained of the benefits promiſed of thy grace, as I am aſſured by the ſight of mine eyes of thoſe which I alreadie have. Thou feedeſt me with the bodie and bloud of thy Son. Thou ſealeſt mee by the inward teſtimony of thy Spirit: What more certain teſtimonie, or more precious pledge can there be to confirm unto mee the promiſe of ſalvation? I finde in verydeed that thou *art with me in the troubles* of this preſent life: How can it otherwiſe be but that I ſhall be with thee in that moſt bleſſed fellowſhip of eternall life? If thou beſtoweſt upon mee ſuch great things in the poore cottage of this world: How much greater wilt thou beſtow in the palace of the heavenly paradiſe! Whatſoever thing to bee hoped for thou haſt promiſed, is as certain unto me as all thoſe things, which thou haſt Pſal. 91. 15

given me for my use in this world.
Psal. 117. 2 Thy mercy & truth is strengthened
and shall be strengthened over me
Psal. 23. 6. for ever. Thy mercy did prevent me
and *thy mercy shall follow me*: It prevented me in my justification, and it shall follow me in my glorification: It prevented mee that *I* might live piously, it shall follow mee that I may live for ever with thee. Therefore I will praise and sing of thy mercy and truth for ever *Amen*.

THE THIRD PART.

Of Petitions for our selves.

The Argument.

The meditation of our own wants, doth shew that we have of our selves no manner of spirituall good and therefore that it becometh us to renounce all confidence in our own strength, and to flee to the aid an succour of Gods merry promised unto us through Christ: By this consideration of our manifold wants our soul is lifted up unto God and bees of him *mortification* of the old man, and *renovation* of the new, which is necessary for all those that are born again. This *renovation* consisteth in the *conservation* and increase of *faith hope charity humility patience, gentleness, chastity* and the other vertues: And therefore we ought with serious prayer to sue unto God for it. Moreover seeing that daily we are assaulted by the *flesh*, the *world* and the *devil*: insomuch that our *flesh* solicites us unto the love of earthly things the *world* with [illegible], and *Satan* with his treacheries oppugn[illegible]

We have not cause to pray daily unto the Lord of hosts, who proposeth unto us this battell and a reward of victory *For contempt of earthly things For denyall of our selves. For conquest over the world For comfort in all adversity* and true tranquillity of the minde: *For victory in temptations*, and preservation from the devils treacheries. And to conclude, seing that the aid and assistance of God in the houre of death and the day of judgement is most necessary: Therefore wee must every day humbly *pray for a blessed departure* out of this life and *a blessed resurrection* unto life everlasting.

PRAYER I.

Hee prayes for mortification of the old man.

MOst holy and most mercifull GOD, Father of our Lord Iesus Christ, throughthe same thybeloved Son by thy holy Spirit I humblie beseech thee, that thou wouldest be pleased to work in me a daily mortification of the old man, that according to the inward manI may in thee be strengthened. *Sin dwels in my flesh* But give thou unto me the strength of the Spirit, that I do not *suffer it to reigne in me. Thou dost set my secret sinnes before thee in the light of thy countenance:* But set thou them, I beseech thee, in the Light of my heare, that I may see them, & grieve and humbly sue unto thee for pardon. I am not as yet altogether free

Rom. 7.

Rom. 6.

Psal. 90.

from sin dwelling in me? But grant
I beseech thee, in mercy, that I may
be free from the guilt therof, and
from condemnation. *The law of sin*
Rom. 7. 23. *in my members, is repugnant unto the*
law of my minde which is renewed.
But give unto me the Spirit of thy
grace, that I may captivate the law
of sinne, and not to be captivated by
the old flesh. *The flesh within me*
Gal. 5. 17. *lusteth against the spirit and the spirit*
Mat. 26. 41 *against the flesh. The spirit indeed is*
ready, but the flesh is weak: Grant
therefore unto my spirit the riches
of thy strength and vertue, that it
may overcome the evil concupiscen-
ces of the rebellious flesh. That who-
g. 6. 6. rish *Dalilah* with her allurements
doth daily set upon me: But *strength-*
Eph. 3. 16. *en thou me by thy spirit in the inward*
man, that at length thee overcome
me not. O how grievous and hard a
thing is it for a man to fight against
himself, that is, against his flesh!
How difficult and hard a matter is it
for one to overcome a domestick e-
nemie! Unlesse in this combat thou
doest arme mee with thy heavenlie
strength, there is great feare that I
shall bee constrained to yeeld to
this enemy, by reason of her fe-

and hidden treacheries. Prune, burn, launce, mortifie the old man, that I may escape his fawning deceit and seducement. Grant unto mee that I may daily die in my self, that by the allurements of the flesh I bee not separated from the life that is in Christ Kindle in my heart the fire of the Spirit, that I may sacrifice unto thee the beloved son of all my evil lusts, and mine own will. *Flesh and bloud cannot inherit the kingdome of God:* 1 Cor. 15. 50. Let them therefore die in me, that I be not excluded from the kingdome of heaven. *They that live according to the flesh, shall die: But they which by the Spirit do mortifie the deeds of the flesh, shall live They that are Christs,* Rom. 8. Gal. *do crucifie the flesh with the lusts thereof:* Therefore strike thorow and crucifie my flesh, O Christ, thou that wast upon the altar of the crosse pierced thorow & crucified for me. *Amen*

PRAYER II.

He prayes for the conservation and increase of faith.

THOu hast lighted in my heart, thou living and eternall GOD, the light of saving faith: Which I humbly beseech thee, of thy goodnesse

nesse and clemencie, to keep and in-
crease. I often feel weaknesse of faith
I often waver, and am tossed with
storms of doubts and fears: There-
fore I humbly call upon thee with
Luk. 17.5. thy blessed Apostles, that thou
wouldest vouchsafe to increase it.
My heart propounds unto thee a
Isa. 42. 3. good word. *Thou wilt not break the*
bruised reed, nor quench the smoking
2 Cor. 4. 7. *flax* I carry my *treasure in a vessel*
of clay: The torch of faith I beare a-
bout me in a brittle vessel. What else
remains there but that with serious
prayers and sighes I commend it un-
to thy custodie, and daily pray unto
thee for increase of the same? In the
darknesse of this life and present
world, make me partaker of the hea-
venly light of faith. Thy word is
light and life: Grant unto me of thy
mercy that by true faith I may stick
unto thy word, and be made by thee
a son of light and life. Against all the
tentations of Satan, against all ob-
loquutions of the world, ye a against
the cogitations of mine own heart
let the comfort of thy word prevail
in mee. One word of Scripture is of
more worth then *heaven and earth*,
Luk. 21. 33 in that it is more *firm than heaven*
and

and earth, Effect in me by thy holie Spirit, that I may firmly beleeve thy word, and yeeld my reason and my senses to the obedience of faith. Thy promises are of thy meere free grace, neither do they depend upon the condition of my worth and merits: I may therefore with most assured faith relie upon them, and with my whole heart trust in thy goodnesse. *By faith Christ dwells and lives in my heart*: Conserve therefore in mee the free gift of faith, that my heart may bee and alwayes remaine the habitacle of Christ. Faith is the seed of all good works, and the foundation of holy life: Conserve therefore, most bountifull Lord, and confirm this in mee, that my spirituall harvest, and dwelling, suffer no losse. Strengthen my faith, that it may *overcome the world*, and the prince of the world: Increase the light thereof, that it may daily cast forth more cleare beams outwardly: Conserve it in the midst of the darknesse of death, that it may cast a light before me to true life. Rule me by thy holy Spirit, that I lose not this faith by consenting unto the lusts of the flesh, and taking pleasure in sin a-

Eph. 3. 17.
Gal. 2. 20.
1 Ioh. 5. 4.
Mat. 5. 16.

gainst

gainst my conscience; [illegible] in mee that good work which thou hast begun, that by preseverance of my faith I may obtain the inheritance of eternall life. *Amen.*

PRAYER III.

He prayes for the conservation and increase of hope.

ALmighty, eternall, and mercifull God, I beseech thee by the most sacred wounds of thy Son, to uphold in mee the prop of saving hope. Sometimes my heart doeth wave like a ship in the midst of the sea: But grant thou unto me the safe
Heb. 6. 19. and firm *anchor* of immoveable hope Still the waves of tentations and doubts: Thou that art the God of hope, and all consolation. As certain and immoveable as the trueth of thy promise is, so certain may the firmnesse of holy hope be in mee. I rest upon thy promises: And thou wilt not leave mee destitute of aid. My confidence is in thy bountie:
1 Tim. 1. And thou wilt not leave me destitut
1. Bern. of comfort. *I know on whom I have*
Sermon 3. *beleeved, and I am sure that he is able*
de frag *to keep that which is committed unto*
ts of *him by me, against that day. I am*

certa

...ly perswaded that thou which ...egun a good work in me, wilt al-...sh it untill the day of Iesus Christ ...e are three things that lift me ...when I am prostrate; that uphold me when I am falling; that direct me when I am wavering: to wit, thy love in my adoption, the truth of thy promise; & thy power in performance. This is the threefold cord, that thou lettest down unto mee into this prison, out of my heavenly countrey, that thou mayest lift me up, & draw me unto thee, unto the sight of thy glory. This hope is the anchor of my salvation: This is the way that leadeth unto paradise. The meditation of thy command makes mee hope: The meditation of thy goodnesse suffers mee not to despaire of thy mercie: the meditation of mine own frailtie suffers mee not to hope and trust in my self, or mine own power and merit. By how much the lesse my hope is fastned on these frail and fluxible sands of present goods and humane aid: By so much the more solidlie and certainly it is stablished upon the firm & immoveable rock of thy promise, and celestiall things. Unite my heart unto thee,

the seven loaves, Col. 18. Phil. 1. 9.

thee, that I may altogether with-
draw my self from the world, and
cleave unto thee with all my heart.
Unto thee I flee; as unto the *throne*
Heb. 4. 16. *of grace*, and altar of mercie, and ark
of the covenant, and sanctuary of
Psal. 18. 2. libertie, *and the rock of my strength,*
and horn of my salvation. In me there
is nothing but sin, death, and con-
demnation: In thee there is nothing
but righteousnesse, life, health, and
consolation. I despair therefore in
my self, and I hope in thee: I am dash-
ed in pieces of my self, and I am
raised up by thee. Let tribulations
be multiplied so that thy quickning
consolations be present unto me, and
Rom. 5. 3. erect my hope. *Tribulation worketh*
4. *patience; and patience, experience;*
5. *and experience, hope; and hope maketh*
not ashamed. In thee O Lord do I put
Psal. 31. 1. *my trust, let me never bee confounded.*

PRAYER IV.

He prayes for the conservation and
increase of charity.

ETernall and mercifull God, who
Ioh. 4. 8. art charity and *love* it self: grant
unto me the riches of true and spiri-
tual love. My heart is cold, my heart
is earthly: O thou that art fire, O
thou

thou that art love it ſelf, kindle me. My heart is hard and ſtony: O thou that art the rock, O thou that art love it ſelf, ſoften mee. My heart is full of thorns and thiſtles of anger and hatred: O moſt gracious Father O thou that art love it ſelf weed me. *I will love thee, O Lord my ſtrength,* Pſa. 18. 1. 2 *my rock, and my tower of defence, my deliverer, my God, my buckler, and the horn of my ſalvation.* Whatſoever I ſee in the creatures either good or excellent, all that I finde in thee, who art the chief good, more abundant and excellent. I will love thee therefore with all my heart above all things, in whom I know there is ſuch plenty and excellency of all good. It is ſo much the better for me by how much the more I come unto thee, then whom there is nothing better: But I will come unto thee, not walking on the feet of my bodie, but loving thee with the affection of my heart, If I deſire beauty, thou art the moſt beautifull of all: If I deſire wiſedome, thou art th' wiſeſt of all: If I deſire riches, thou art the richeſt of all: If I deſire power, thou art the moſt powerfull of all: If I deſire ſtrength, thou art the ſtrongeſt of all:

all: If I desire honour, thou art the most glorious of all. Thou didst love me from eternitie: I will therefore love thee again unto eternity. Thou didst love me in giving thy self for me: I will love thee again in rendring my self up wholly unto thee. Let my heart be set on fire; let every creature seem vile unto me: Do thou only become sweet unto my soul. It was thy will that the humane nature should be united unto thy Son by an unseparable union: How much more is it fit that my heart be joyned unto thee by an unseparable bond of love. A divine love drew thy Sonne from heaven to earth, tyed him to a pillar to be whipt, and fastened him to the crosse to bee crucified: Should not as fervent a flame of love lift up my heart from earth to heaven, and binde me to thee the chief good, and that unseparably? I should offer much injury unto thee and unto my self, if I should love terrene, vile, and mean things, when thou hast so much honoured me, and given mee such large promises, to the end I might love thee. From this love of thee, let there arise in my heart a sincere love of my neighbour. Whosoever

whosoever loveth thee (O thou chief good) keepeth also thy command- Ioh. 14.15
ments: seeing that the doing of the 1 Ioh. 4.20
work is the trial of love. Wherefore seeing that thou hast commanded us 1 Ioh. 4.20
to love our neighbours, therefore no man loves thee sincerely, which payeth not unto his neighbour the debt of love. Whatsoever my neighbour is, he was so deare unto thee, that thou didst wonderfully create, him mercifully redeeme him, and graciously call him to the fellowship of thy kingdome: In thee therefore and for thee I ought to love my neighbour, whom I see to be raised by thy grace and mercy to such an height of glory. Strengthen and increase in mee this true and sincere love, thou that art love eternall, and unchangeable. *Amen.*

PRAYER V.

He prayes for the conservation and increase of humility.

ALmighty and mercifull GOD, which art a severe hater of all pride, grant that I may bee the rose of charity, and the violet of humilitie: that I may by my deeds of charity cast forth a good and fragrant

smell

ſmell, and think humbly of my ſe
in my heart. What am I Lord in th
ſight? Duſt, aſhes, a ſhadow, nothing
Wherefore ſeeing that I am nothin
in thy ſight, grant that I may ſee
to my ſelf nothing in mine own ſi
Keep down that ſwelling pride that
was born together with my heart
that I may receive the dew of thy
heavenly grace: For the ſtreams of
thy grace do not flow upwards to
the high mountains, but are carried
downwards to the low valleys of the
humble heart. There is nothing at
all mine but infirmitie and iniquity;
Whatſoever good thing there is in
me it deſcends from the fountain of
thy goodneſſe unto me. Therefore I
can challenge no good unto my ſelf,
ſeeing that there is nothing proper-
ly mine. By how much the more I
think highly of thee: By ſo much
the more I think baſely of my ſelf.
Farre bee it from me moſt gracious
Lord, farre be it from mee to bee
proud of thy bleſſings & in reſpect
of them to deſpiſe others. The trea-
ſures of thy riches thou didſt de-
poſe in the cheſt of my heart, as ma-
ny and as great as it pleaſed thee:
God forbid that I ſhould attribute

them unto mine own worth, and ascribe them unto my self. Thou didst kindle in my heart, by thy Spirit, the fire of pietie and love: Grant, I beseech thee, that I may cover it with the ashes of humility. How little is the honour that by man is given unto man! How little is the praise wherewith man is graced by man! But he, O most mighty Ceratour, is great indeed, that is great with thee. Hee that pleaseth thee, pleaseth the true prizer of things: But no man pleaseth thee, unlesse he displeasse himself. Thou art the life of my life: Thou art the soul of my soul: I therefore resigne my life and soul into thy hands, and with an humble heart cleave fast unto thee. Let thy highnesse look upon my lowlinesse: Let thy loftinesse look upon my baseneſſe. Alas! Why do I so desire to be extolled in the world, seeing that there is nothing in the world to bee desired? Why do I so much lift up my self, when as the yoke of sin doth so keep mee down? Let the good of thy godly fear prick my heart, lest it die of the most dangerous disease of spirituall tumour. Let my sins which are innumerable

Psal. 113. 7

be

be alwayes in my sight. As for [illegible] good works, let them bee buried [in] oblivion. Let the remembrance [of] my sinnes make me more sorrowfu[l] then the glory of any work that I do, seemingly good, but indeed unclean and imperfect, merry and joyfull. In thee alone do *I* rejoyce and glorie, who art my joy and my glorie for ever. *Amen.*

PRAYER. VI.

Hee prayes for the gift and increase of patience.

ALmighty, eternall, and merifull God, with humble sighes I implore thy grace, that thou wilt grant unto me true and sincere patience. My flesh covereth after things pleasing unto it, that is, soft and carnall, and refuseth patiently to endure things contrary. *I* beseech thee powerfully to represse in me this desire of the flesh, and under-prop my weakneese with the power of patience. O Christ Iesu, thou doctour of patience and obedience, furnish me within with thy holy Spirit, that *I* may learn of thee to renounce mine own will, and patiently to beare the crosse that is laid upon mee. Thou [endure]

endureast for me things more grievous then thou layest upon me: and I have deserved more grievous punishments then thou inflictest. Thou didst beare the crown of thorns, and the burden of the crosse; thou didst sweat bloud; thou didst *tread the winepresse* for mee: Why therefore should I refuse with patience to endure such small sufferings and afflictions? Why should I be loath to be made conformable unto thy sorrowfull image in this life? Thou didst *drink of the brook* of passions *in the way*: Why then should I deny to drink a small draught out of the cup of the crosse? I have by my sinnes deserved eternall punishments: And why should not I suffer a little in this world a fatherly correction? *Those that thou* from eternity, before the foundations of the world were laid, *didst foreknow, thou hast decreed that they should bee made conformable unto the image of thy Sonne* in the time of this life. Therefore if I should not endure patiently this conformitie by the crosse, I should despise thy holy and eternall counsel concerning my salvation: which far be from me thy unworthie servant! It is for trial

Isa. 63. 3.

Psal. 110. 7

Rom. 8. 29

and

and not for denfall that thou [illegible]
so exercise mee with sundry cala[illegible]
ties. As much of the crosse and tri-
bulation as thou layest upon me, [illegible]
much light & consolation dost thou
confer upon me: neither is my chri-
stisement increased so much as my
Rom. 8.18 reward is. *The sufferings of this life*
are not worthy of that heavenly con-
solation which thou sendest in this
life, and that heavenly glory which
thou promisest in the life to come.
Psal. 91.15 *I* know that *thou art with me in trou-*
ble: Why therefore should *I* not re-
joyce rather for the presence of thy
grace, then be sorrowfull for the bur-
den of the crosse that is laid upon
me? Leade me which way thou wilt
thou best Master & Teacher, through
thorns and bushes *I* will follow thee
only do thou draw me, and make me
able to follow thee. *I* submit my head
to bee crowned with thorns, being
fully perswaded that thou wilt here-
after crown me with an everlasting
crown of glory. *Amen.*

PRAYER VII.

He prayes for the gifts and increase of gentlenesse and meeknesse.

O Most gracious Lord, that doe[illegible]
so lovingly and kindly invite [illegible]

to repentance, and with such long patience doest wait for our conversion: give unto me *the riches of long-suffering and meekneſſe*. Rom. 2, 4. The fire of anger doth flame in my heart, as often as I receive the least detriment from my neighbour: Therefore I humbly pray thee, that by thy Spirit thou wouldest mortifie this sinfull affection of my flesh. What hard words, and harder blowes, and most hard punishments did thy beloved Son endure for me! *who when he was reproached, reproached not again*, but referred all to him that judgeth all things most righteously. What pride is this therefore, and stubbornnesse in me, that I miserable and mortall dust of the earth, and ashes, cannot endure a rough word, and overcome with meekneſſe of heart the offence given me by my neighbour! *Learn of me, O learn of me, for I am meek and humble in heart*, thou cryest out, O Christ. Receive mee, with sighes I humbly intreat thee, into that practick school of thy Spirit, that I may learn there true meekneſſe. With what grievous and diverse sins do I offend thee, most gracious Father, whose daily pardon I stand in need

82 of! Why therefore do *I* being *a* ...
Ecclus 28. 3. *harbour anger against man*, and pre-
sume to ask pardon of thee, who a...
Lord of heaven and earth? Were i...
not absurd for me to take no pity up-
on man that is like unto my self, &
to ask of thee, Lord remission of my
Mat. 8. 35 sinnes? *Vnlesse I shall remit unto my*
neighbour his offences, neither can *I*
hope for remission of my sins. There-
fore, most gracious Lord, that art
of much mercie and long suffering,
give unto me the spirit of patience
aud meeknes, that *I* do not presently
conceive anger when my neighbour
offendeth me, but that *I* may shun it,
as the enemy of my soul: or if it steal
upon me unawares, that *I* may pre-
Eph. 4. 26. sently lay it aside. *Let not the sun go*
down upon my wrath, lest it depart
as a witnes against me: Let not sleep
seize upon me whilst *I* am angry, lest
he deliver me in my anger to death
his sister. *If I* desire to take revenge
of mine enemie, why do not *I* set my
self against mine anger, which is my
greatest and most hurtfull enemie,
seeing that it kills the soul, & makes
mee subject to eternall death? Set a
watch before my mouth, and give me
prudence to govern the actions

my life, that *I* offend not my neighbour either in word or deed. Grant that *I* may bee unto my neighbour by the fragrant smell of my vertues a sweet senting rose; and not by offences and detractions a pricking thorn. Grant, good *Iesu*, that *I* may insist in the footsteps of thy meekneſſe, and with a sincere heart love my neighbour *Amèn.*

PRAYER VIII.

Hee prayes for the gift and increase of chastitie.

HOly GOD, thou which art a lover of modestie and chastitie, and a severe hater of filthinesse and lust, for Christ his sake the most chaste Bridegroom of my soul, I intreat thee to work and increase in me true chastity inward & outward, of the soul and of the body, of the spirit and of the flesh: and contrariwise to extinguish the fire of evil concupiscence that is in my heart. Let the holy feare of thee wound my flesh, that it rush not headlong into the fire of lust. Let the celestiall love carry my soul up unto thee, that it cleave not through inordinat love unto the unsavourie things

of the world. Showre down upon me the streams of thy heavenly grace, that the flames of concupiscence may thereby be extinguished, as fiery darts are in the water. My soul was created after thy image, and repaired again by Christ: I should offer great injurie unto thee therefore my Creatour, and Redeemer, and unto my self also, if I should be black the beautifull face of my soul with the smoak and stains of dishonest love.

Eph. 3. 7. *Christ dwelleth in my heart: The holy*
1Cor. 3. 16 *Ghost dwelleth in my heart:* Let him therefore replenish me with the power of his grace, and the larges of his spirituall gifts, that I may bee
1Cor. 7. 34 *holy in spirit, and holy in body. With-*
Heb. 2. 14. *out holinesse no man shall see thee,* who art the most pure light: As much therefore as thy beautifull vision is to be loved and desired, so detestable and odious let the decrease and losse of chastitie be unto me. *The holy spirit is made sorrowfull* with the sparks of filthy speeches: How much more then with the flaming fire of lust!

Bernard of conversiō, Chap. 2. The very appetite of lust is full of anxietie and folly: The act is full of abomination and ignominie: And the end is full of repentance and

ſhame. The heat thereof aſcendeth up into heaven, and the ſtink thereof deſcendeth even unto hell: Why therefore ſhould I open the doore of my ſoul to this moſt filthy enemie, and receive him even into the inward chamber of my heart? Give unto me, thou God of holineſſe and fortitude, thou Lord of hoſts, give unto me the ſtrength of the Spirit, that I may overcome that enemy, which within mee fighteth againſt mee: Grant unto me that I may not only abſtaine from unlawfull embracings, and outward acts of filthineſſe, but alſo that I may be freed from the inward flames and deſires thereof: ſeeing that thou doſt not only require a pure body, but alſo a pure heart, and doſt behold with thy moſt pure eyes not onely the outwards, but the inwards alſo. Crucifie in me (O Chriſt thou which waſt crucified for mee) my fleſh and the concupiſcence thereof, I beſeech thee: *Amen.*

PRAYER IX.

He prayes for contempt of earthly things.

HOly GOD, heavenly Father, I call upon thee through thy be-

loved Son, that by thy holy Spirit thou wouldest withdraw my heart from earthly things, and lift it up unto the desire of heavenly things. As fire by nature doth tend upward, So let the spirituall fire of love and devotion kindled in my heart, tend to heavenly things. What are these earthly things? They are more brittle then glasse, more moveable then *Euripus*, more changeable then the windes. I were a fool therefore, if I should set my heart upon them, and seek rest for my soul in them. We must leave all earthly things when we die, though it be against our will. Grant therefore that with a free and voluntarie affection of the heart I may first forsake them. Mortifie in mee the love of the world, that the holy love of thee may increase in me. Preserve mee by the aid of thy holie Spirit, that I settle not my love on this world, lest my heart become
Joh. 2.6. worldly. *The figure of this world passeth away*, the momentany glory thereof passeth away: the dissolution both of heaven and earth is at hand. Bend my heart therefore, that I may become a lover of the life that lasteth for ever, and not of this wo-

which soon fleeth [illegible] *is in this world, is concupiscence of the flesh, concupiscence of the eyes, and pride of life*: But how vain a thing is it to love the concupiscence of the flesh! How dangerous a thing is it to satisfie the concupiscence of the eyes How hurtfull a thing is it to make choice of the pride of life! Hee cannot truely love Christ, which is the heavenly bread of life, that is full with the earthly *husks of the swine*. He cannot freely flie up to GOD, whose heart is held captive with the love of this world. The love of God cannot enter in there, where the heart is full with the love of this world. Quench in me therefore, O God my love, the desire of earthly things: Take from mee this bond of the love of the world; scoure the vessell of my heart, that I may love thee with sincere love, and cleave unto thee with a *perfect heart*. Alas! Why should I love those things which are in the world, seeing that they cannot satisfie my soul which was created for eternity, nor recompense mee again love for love? Him shall my soul love, with whom shee shall dwell for ever. Thither will I

1 Joh. 2. 16

Luk. 15.

send before the desires of my hea-
where eternall glory is prepared for
Mat. 6. 21. me. *where* my *treasure is, there shall* my *heart be also.* Give unto me *the wings of a dove,* that I may flie on high unto thee, and hide my self in the holes of the rock: lest the hell-hunter catch me in the snares of this worldly love, & draw my soul again to earthly things: Let all the world wax bitter unto mee, that Christ alone may become sweet unto my soul. *Amen.*

PRAYER X.

Hee prayes for deniall of himself.

O Iesu Christ, Son of the living God, which proclaimest in thy
Mat. 16. 24 word, *Whosoever will be my disciple, let him deny himself, take up his crosse and follow me:* I intreat thee by thy most precious death and passion, to perfect in me that deniall of my self which thou requirest. I know it is easier to forsake all other creatures, then for a man to deny himself. That which I cannot therefore in my self perfect, perfect thou in me I beseech thee. Let the desires of mine own will keep silence, that I may hearken unto thy divine oracles. Let the rootie strings of the love of my self

be

bee rooted out of my heart, that the most sweet plants of divine love may grow in me: Let me die wholly unto my self, & mine own concupiscences, that I may live wholly unto thee and thy will. My will is changeable and moveable, wandring and unconstant: Grant therefore that I may submit my will to thy will, & cleave inseparably unto thee, who art alone the immutable and eternall good. Then do divine vertues grow in us, when naturall strength decayes in us: Then at length are our works done in God, when our own will is mortified in us: Then are we truely in God, and live in him, when we are annihilated and made nothing in our selves. Therefore, O thou true life, mortifie in mee mine own will, that I may begin truely to live unto thee. Whatsoever in us ought to bee approved, & please God, must from him descend upon us: Therefore, to God alone must all good be ascribed and to him must we leave that which is his own. Whatsoever doth shine and glitter in us, doth come from the eternall and immutable light, which lighteneth the naturall darkenesse of our mindes. *Let our light therefore so* Mat. 5.

shine before men, not that wee our selves, but that God may thereby be glorified. O Christ, thou which art the true light, kindle this light of true knowledg in my mind. ô Christ, thou which art the true glory of thy Father, work in my heart this abnegation of mine own honour. It is better for mee in thee, then in my self: Where I am not, there am I most happy. My infirmity desires to bee strengthened by thy vertue: my nothing looketh up unto thy being.

Mat. 6. 10. Let *thy holy will be done in* the *earth* of my flesh, that thy heavenly kingdome may come into my soul. Mortifie in me the love of my self, and of mine owne honour, that it may not hinder the coming of thy heavenly kingdome. If it be the totall good of mankinde to love God: then it must needs be the totall evil to love himself. If it be the nature and property of the true good to communicat it self: then surely mans love of himself must needs bee a great evil; because hee challengeth his own and others good unto himself. If all glorie be due unto God alone, then is it sacriledge to challenge honour; for he that challengeth it, challeng-

eth

eth that which is anothers. Extinguish in me this love of my self and mine honour, O Christ blessed for ever. *Amen.*

PRAYER XI.

Hee prayeth for conquest over the world.

ALmighty, eternall, and mercifull God, Father of our Lord Iesus Christ, give unto mee the grace of thy holy Spirit, that I may get the conquest over all the tentations of the world: The world sets upon me with hatred, flattery, & perverse examples: Teach mee to contemne the hatred of the world, to decline her allurements, and to shun the imitation of evil examples. What can the world with her hatred do against mee, if thy grace like a buckler protect mee? What shall it hurt mee though all men should persecute me with hatred, if thou my GOD doest embrace mee with love? Again, what shall it profit me, though all men should love mee, if the fury of thine anger shall pursue me? The world passeth away, the hatred of the world passeth away. But the

the grace of God alone endureth for ever. Remove therefore, O God, out of my heart that inordinat fear, that I be not afraid of the hatred & persecution of the world: But ingraffe in my soul a full confidence, and an ardent heat of the Spirit, that I may learn to contemne al worldly things because they are transitory clouds.

Mat. 10. 28 Why *should I be afraid of them that kill the body, but cannot kill the soul?* I will rather reverence and fear him that is able to cast not only the body, but the soul also into the everlasting fire of hell. *Our faith is the victory that overcometh the world:* For by faith we have an eye unto the joyes to come, that so wee may with patience endure these present sorrows. By faith we relie upon the divine goodnes, that so we may abide humane hatred. Neither doth the world assault mee on the left hand onely with her hatred, but on the right hand also she laboureth to ensnare mee with her fawning allurements. Shee hath a sting in her tail, but she hath a smooth face. Grant unto me therefore, O Christ, a taste of the sweetnesse of the heavenly joy, that I may lose the taste of earth

1 Ioh. 5. 4

ly things. The taste of my soul is corrupt, and covereth after earthly things; & the contempt of the worlds allurements doeth seem bitter unto it: But thou, the true prizer of things, hast taught me to loath the enticements of the world; & wouldst have my soul to soare aloft after heavenly things. Turn away therefore, O turn away my heart from the allurements of the world, that being turned unto thee it may enjoy the true and spirituall delights. What have these things profited the lovers of the world after death, to wit, Vain glory, short pleasure, slender power? What hath the momentanie pleasure of the flesh, and store of false riches profited? Where are they now, that not many dayes ago were here with us? There remains nothing of them but ashes and worms. They did eat and drink being secure they passed their life being made drunk with carnall pleasure: But now their flesh is here given to the worms for meat, and their soul is there tormented in everlasting fire. All their glory is fallen like the flower, and like grasse withered. Suffer me not, ô God, to follow their steps, lest

leſt that I come to the ſame term of miſerie: But by the victory of the world lead mee unto the crown of celeſtiall glory. *Amen.*

PRAYER XII.

He prayes for conſolation in adverſity, and for the true reſt of the ſoul.

2 Cor. 1,3 MOſt gracious Father, *God of all hope and conſolation*, grant us to me in al adverſities thy quickning conſolation, and the true reſt of the ſoul. I feel much ſtraitneſſe in mine heart: *But thy conſolation ſhall make* Pſal. 94.19 *glad my ſoul.* Vain and unprofitable is al the comfort of the world: in thee alone is the ſtrength and ſupport of my ſoul. The weight of divers calamities preſſeth me ſore: But thy inward ſpeaking unto me, and thy conſolation maketh it light. No creature can make me ſo ſorrowfull, but thou canſt make mee much more glad by the Spirit of gladneſſe. No adverſities can ſo ſtraiten my heart, but thy grace can much more enlarge it. The fiery heat of ſundry calamities doth torment mee: But the taſte of thy ſweetneſſe doth refreſh mee. Rivers of *teares* diſtill from mine *eyes*: But Pſal. 7.17. thy moſt bountifull hand doth *wipe*

them

them all away. As thou didst shew thy loving countenance to Steven the first Martyr, even in the verie heat when his enemies stoned him: So vouchsafe to give unto mee in all adversities the joy of thy comfort. As in the most grievous agonie of death thou didst send an angel unto thy Son to comfort him: So in this my wrestling send, I beseech thee, thy holy Spirit to uphold me. Without thy support I fall down under the burden of the crosse: Without thy help by the assault of sundrie adversities I am cast down flat. Extinguish in me the love of the world, & of the creatures: so shall not the calamities of this world, nor the changableness of the creatures bring any bitternes unto me. He that with all his heart doth cleave unto the world and to the creatures, can never be made partaker of the true and eternall rest; for all terrestriall things are subject to continuall alterations and changes: But whosoever doth not cleave unto the present goods of this life with an inordinat desire, he will not be grieved much for the losse of the same. Poure out, ô God, poure out of my heart the love of the

Acts.

Luk. 22.

world, that the celestiall Elisha may
4. 2. poure into the *widows pitcher*, that
is into my soul devoid of earthlie
comfort, the oyl of celestiall joy.
Let all earthly things bee troubled,
and changed, & turned upside down.
Yet notwithstanding thou art the
immoveable foundation and most
Psal. 73. 26 firm *rock of my heart*. Can a poor and
weak creature disturb the quiet of
my soul, which I possesse in thee my
Creatour sure and immoveable? Can
the waves of the world that most un-
quiet sea, cast down the rock of my
heart, which is fixt in thee the chief
and immutable good? No: For *thy*
Phil. 4. 7. *peace passeth all understanding*, and
overcometh the invasion of all ad-
versities which inward peace, most
bountiful Father, I beg at thy hands
with most humble sighes. *Amen.*

PRAYER XIII.

He prayes for victory in tentations, & deliverance from the devils treacheries and invasions.

BE present unto me, thou God of
Zebaoth, thou God of strength
and mercy, that I yeeld not unto the
tentations and invasions of Satan:
but being safe by thy guaird, and up-
holden

holden by thy aid, I may become at length the conquerour. *within are feares, without are fights*: For within the devil doth wound my soul with venemous and fiery darts of tentations: Without he wearies me with sundry adversities, and a thousand kindes of treacheries. He is a serpent for his subtilty and fallacie, a lion for his violence and invasion, a dragon for his cruelty and oppression. Hee attempted to assault the very captaine of the heavenly host: And will hee spare me a common souldiour? He did not doubt to set himself in opposition against the very head: And what wonder then if hee go about to overthrow a weak member of the mysticall body? There is no power in me to withstand him being strong and armed: There is no wisedome in me to escape the snares and gins of this enginer, that hath a thousand stratagems. To thee therefore with humble sighes do I betake my self, whose power cannot be termed, and whose wisedome cannot be numbred. Bee present with mee, O Christ, thou which art the most strong *Lion of the tribe of Iudah*, that in thee and through thee I may bee

2. Cor.

Rev.

able

able to get the conquest over the
lion of hell. Thou hast fought and
overcome for me: Fight likewise and
overcome in mee, that *thy strength*
2 Cor. 12. 9 *may be perfected in my weaknes.* En-
lighten the eyes of my minde, that I
may discern the treacheries of Satan.
Direct my feet, that I may escape
his hidden snares. Let the victorie
in tentation be a testimony unto my
heart of my heavenly regeneration.
Let the presence of thy grace con-
firm unto me the promise of victory.
Furnish mee and arm mee with the
strength of thy fortitude, that in this
combate I may be able to stand, and
Iud. 6. 3 hereafter *Iudge* him, of whom I am
now oppugned. The more in number
and the more dangerous the treach-
erous assaults of this enemy are: The
more ardently do I flee unto the aid
of thy mercie. One while he inspires
into mee the unsatiable desire of
earthly things, that having bound
me in the fetters of avarice, he may
leade mee out of the way of righte-
ousnesse. Another while he inflames
me with the fire of anger, that my
heart may burn within me, till I have
done my neighbour some mischief.
Another while he solicits me to lust-

and the love of pleasures. Anon while he suggests into my minde envie and ambition. Before he precipitates and throws me headlong into sin, hee perswades mee it is lighter then the aire, or a feather, or an autumne leaf; and this is to make mee secure: And when he hath precipitated me into sin, then he tells me it is greater then the universe of heaven and earth, and more weightie then the balance of Gods mercies; and this is to make me despair. These so many & so great and treacherous assaults and fallacies I cannot foresee. How much lesse then shall I be able of my self to escape them? Unto thee therefore do I flee, who art my strength, and the rock of my fortitude for ever. *Amen.*

PRAYER XIV.

He prayes for a blessed departure out of this life, and for a blessed resurrection unto life everlasting.

O Iesu Christ, Son of the everliving God, thou that wast crucified and raised up again for us, thou that didst destroy our death by thy death, thou that hast merited by thy resurrection a blessed resurrection

for

for us unto life everlasting: I wor-
ship thee, I pray unto thee with my
whole heart, the only true God, to-
gether with the Father and the holy
Spirit, to grant unto mee a happy
egresse out of the miseries of this life
and a blessed ingresse in the resurrec-
tion, and in the day of judgement
unto life everlasting. I know that
Heb. 9. 27. there is an *appointed term of my life*
in thy divine determination, & that
after death follows judgement. Bee
present with mee in the houre of
death, thou that sufferedst death for
me on the crosse: Protect mee in the
day of judgement, thou that wast for
me unjustly condemned. When the
2 Cor. 5. 1. *tabernacle of this* my *earthly house*
is dissolved, leade my soul into
[illegible]nation in my heavenly coun-
[illegible]hen my eyes shal be darkned
[illegible] agony of death, kindle in my
heart the light of saving faith. When
my eares shal be stoped in the houre
of death, speak unto me inwardly
by thy Spirit, and comfort me. When
a cold sweat doth come forth out of
my dying members, make me to re-
Luke 22. 44. member thy *bloudy sweat*, which is
a sufficient ransome for my sinnes,
& a defensive remedy for me against

death. In thy sweat there appeareth fervency, in thy bloud a price, and in the running down thereof sufficiency. When my speech shall begin to fail me in that last agony, grant that I may sigh unto thee by the grace of thy holy Spirit. When those extreame distresses seize upon my heart, be thou present with mee by the consolation and help of thy quickning grace, and take me into thy charge and tuition when all other creatures deny mee aid. Grant unto me that I may patiently endure all horrours and troubles: and bring my soul at length out of this prison. I beseech thee by thy most sacred wounds which thou enduredst in thy passion upon the crosse for mee, to grant unto me that I may *be able to quench the fiery darts of Satan*, wherewith he doth strike at mee in the houre of death. I beseech thee by those most bitter torments which thou sufferedst, that I may bee able to endure and overcome all the violent invasions of the internal powers Let my last word in this life bee the same with which thou didst consummat all upon the crosse: and receive my soul, which thou hast redeemed

Eph. 6. 16.

Luk. 23. 46.

with

with so deare a price, when I sh... commend it into thy hands. Let... blessed resurrection follow a bless... death: In that great day of thy ... vete judgement, deliver mee fro... that cruell sentence, thou which ... my life didst with thy ready help protect me. Let my *sinnes be covered* with the shadow of thy grace, and *overwhelmed in the bottome of the sea*. Let my *soul be bound up in the bundle of the living*, that with all the elect I may come into the followship of everlasting joy. *Amen.*

Psal. 32. 1.
Mic. 7. 19.
1. Sam. 25. 29.

THE FOURTH PART.

Of Supplications for others.

The Argument.

The meditation of our neighbours wants and ... digencies, concerns the common good and wel... of the Church and common wealth, and ... look upon others miseries as our own. This is ... fruit of true and sincere charity, which binde... together into one mysticall bodie, under one ... which is Christ; and commends unto us a ... care of the whole Church, and of all the ... members thereof. That is not a true member ... bodie, which labours not, as much as in it ... preserve in safetie the whole structure of the ... That is not a true member of the body, ... [illegible]

of Christ. Whosoever therefore is a true and a living member of the Christian Church let him daily *Pray for the conservation of the word. For pastors and people. For magistrates and subiects. And for the oeconomicall and houshold estate.* For these are those three Hierarchies, and holy magistracies, appointed by God for the safetie and preservation of this life, and for the propagation and increase of the heavenly kingdome. Let him pray also for his *kinsfolk*, and his benefactors, to whom he must acknowledge himself to be bound in some speciall bond of duetie. Let him pray *For his enemies and persecutors*, and seriously desire their conversion and salvation. Let him pray likewise *For all those that are afflicted and in misery*, and shew himself to bee moved with a fellow-feeling of their calamities.

PRAYER I.

Hee prayes for the conservation and continuance of the word, and for the propagation & increase of the Church.

ALmighty, eternall, and mercifull God, Father of our Lord Iesus Christ, that by thy holy Spirit dost gather thy Church out of mankinde, and in it dost keep the heavenly doctrine committed unto it: In humility I adore & worship thee, and pray unto thee, that thou wouldest bee pleased to continue unto us the saving doctrine of thy word inviolable, and every day propagate & inlarg the bounds of thy Church. Thou hast of thine infinite mercy lighted unto us that were in the darknesse of this world, the light of

thy word: Suffer not therefore
clouds of humane traditions to
cinguish it, or to obscure it.
hast given unto us thy word for
wholesome meat of our souls: Su
it not therefore by the deluſion
the devil and the corruption of
to be turned into poyſon. Mort
in us the ſinfull luſts of the fle
that thirſteth after earthly thin
that ſo wee may taſte the ſpiritu
delicates of thy word which is th
heavenly Manna: No man can
the ſweetneſſe thereof, but
that will taſte: and no man
taſte, whoſe palate is corrupt
with abundance of worldly delig
The word is the word of Spirit
life, light and grace. Take aw
therefore the carnall affections,
the corrupt ſenſes of our hear
that it may ſhine to us within,
be a light to leade us unto the li
of everlaſting life. From the li
of thy word let there ariſe in
hearts the light of ſaving faith,
Pſal. 36.9. *in thy light we may ſee light*, in
light of thy word, the light of
Son. As in the old time the hea
ly Manna deſcended in the
nelle with a wholſome dew. So

ur hearts be filled with the fire of
the Spirit, that our cold and
warm flesh may be excited, and may
be tempered against the boilings of
sinfull lusts. Let the seed of thy word
take deep root in our hearts that by
the dew of thy holy Spirit watering
it, it may bring forth wholesome
fruit, and plentifull increase like
standing corn. Protect, O Lord, the Psal. 80. 13
vineyard of thy Church, in which thy Isa. 5. 2.
word is as seed scattered, and fruit
is gathered unto everlasting life. Set
an hedge of angelicall guard round
about it, that the wilde boares and
the foxes break it not down: the
wilde boares by violent persecutions
and the foxes by fraudulent delusi-
ons. Erect up in it an high tower
of thy fatherly providence, that by
thy custody it may bee free from all
devastation. But if thou shalt at any
time think good to presse the grapes
of this vineyard in the presse of the
rod, and of calamities, let them be
opened first by the heat of thy grace,
that they may yeeld the most deli-
cious fruits of faith and patience.
Whosoever is put into the rank of
the vine, is conversant in the presse

into the most sweet liquor of wine. Grant, I beseech thee, that whatsoever shall happen unto us in this life, whether scoffings, persecutions, praises, or whatsoever else, our soul may turn it into the wine of faith, hope, and charity, and into the fruit of patience and humility. Out of this militant Church translate us at length into the Church triumphant. And let this tabernacle of clay be changed into that most beautifull and everlasting temple of the heavenly Ierusalem. *Amen.*

PRAYER. II.

Hee supplicates for pastors and their hearers.

O Iesu Christ, Sonne of the living God, our alone mediatour and redeemer, who being exalted at the right hand of the Father, dost send
Eph. 4. 11 *pastors and teachers* of thy word, by whose ministery thou dost gather together unto thee thy Church amongst us: I humbly intreat thee, the only true God, together with the Father and the holy Spirit, to govern these thy ministers in the way of truth, and to turn the hearts of their hearers unto the true

dience of the faith. There is no state or condition of men that is more subject to the hatred & treacheries of Satan, then the ministers of thy word: Defend them therefore by the buckler of thy grace, and furnish them with the strength of patience, that Satan by his sleights may not supplant them. Give, I beseech thee, unto thy ministers, that knowledge that is necessarie for them, and a pious vigilancie in all their actions; that they may first learn of thee, before they presume to teach others: Govern and illuminate their hearts by thy Spirit; that being in the place of God, *they preach nothing else but the oracles of GOD.* Let them *feed the flock* that is committed unto them, *which thou hast bought and redeemed with thy precious bloud.* Let them *feed the flock* out of true and sincere love, and not for covetousnesse and ambition. Let them feed them with their minde, with their mouth, and with their works. Let them feed them with the sermon of the minde, with the exhortation of the word, & with their own example; that they may be followers of his steps, to whom the cure

1 Pet. 4. 11

Acts 20. 28

Ioh. 21. 15

Bernard. Sermon of the resurrection.

Col. 134.

of the Lords flock was three seuen times commended. Stir them vp that they may *watch ouer the soules* that are committed vnto them, as being *to giue a strict account* for them in the day of iudgement. Whatsoeuer they exhort by the word of their holy preaching, let them studiously labour to demonstrate the same in their actions: lest that being lazie themselues, and loth to work, they labour in vain to stir vp others. Vnto what good works soeuer they stir vp others, let them shine by the same first themselues, being set on fire by the holy Spirit. Before the words of exhortation be heard, let them first proclaim by their works, whatsoeuer they shal speak with their tongs. Thrust forth faithfull *labourers into thy harueſt*; that they may gather together many handfulls of saints. *Open* likewise the *hearts* of the hearers; that they may receiue the seed with holy obedience. Giue vnto them thy grace; that with a pure heart they may keep thy holy word committed vnto them, and bring forth plentifull fruit with patience. Let them hearken attentiuely; let them heare carefully; let them practise fruitfully

Heb. 13. 17

Gregorie 3. booke of Pastorall cure, *Cap.* 6.

Mat. 9. last

Act. 16. 14.

fruitfully: that the word which is preached unto them, for want of faith condemne them not in the last day. There is a notable promise of thy bounty, that *thy word shall not return unto thee spoken in vain*: Bee mindefull of this thy promise, and blesse the labour of him that *planteth*, and him that *watereth*. Suffer not the infernall crows to pick out of the field of the hearers hearts, the seed of thy holy word. Suffer not the spinie thickt of the *thorns* of pleasures, and riches, to cheak it. Suffer not the hardnesse of the *stony ground* to hinder the fructification of it: But poure down the dew of thy heavenly grace from above, and water thy heavenly seed; that the fruit of good works like standing corn may spring up most plenteously. Knit together in a neare bond of love and charity the hearts of the pastors, & of the hearers: that they may labour together with mutuall prayers, and raise up one another with mutuall comfort. *Amen.*

Ioh. 12. 48. Heb. 4. 2. Isa. 55. 11 1 Cor. 3. 7. Mat. 13. 4. Luk. 8. 14. — 13. —

PRAYER III.

He prayes for magistrates & subiects.

ALmighty, eternall, and merciful God, Lord of hosts, that doest

translate, and establish kingdomes
Dan. 2. 21. from whom is *all power* in heaven
Rom. 13. 1 and in earth, whom the angels in heaven adore, whom the Arch-angels praise, whom the Thrones worship, to whom dominations are subject, and principalities serve, whom Rulers honour, and powers reverence: I joyn my prayers and humble requests with those holy and powerful spirits, and call upon thee, to replenish our magistracie here on earth with the spirit of wisedome, and to protect it with the strength of thy fortitude. Bee present by thy grace with all Christian kings and governours: that the greater their dangers bee in respect of the highnesse of their state, the greater they may finde the abundance of thy grace towards them. Kindle in their hearts the light of thy heavenly wisedome: that they may know and acknowledg themselves to bee subject unto thee the Lord of all, and to be thy vassals and that they are bound to give unto thee hereafter an account of their government. Let them study for peace, seeing that they are thy servants, who art the God of peace: Let them study for justice, seeing

that they are thy servants, who art the God of justice: Let them study for clemencie and mercy, seeing that they are thy servants, who art the God of mercy: Let them keep and observe both the tables of the commandments, and become nursing fathers unto thy afflicted Church upon earth: Let them put on a fatherly affection toward their subjects: Let them alwayes administer right judgement: Draw their hearts away from the splendour and brightnesse of their earthly dominion, that there creep not upon them a forgetfulnes of true godlinesse, and of the heavenly kingdome. Govern them by thy holy Spirit, that they be not high minded, and that they abuse not the authority that is granted unto them and do that which is wicked. Grant that in this world they may so execute their functions, that they may reigne with thy elect without end in the kingdome of heaven: and that they may passe from the flitting glory of this present world, to everlasting glory in the world to come. Rule them and keep them in, that they tyrannize not over thy people and so descend, for all their costly

Isidor. 3 book, 4 Chap.

robes and precious gems, naked and miserable, to bee tormented in the pit of hell. And unto us, whom thou hast made subject to them as thy Vicars and Vicegerents, give an obedient heart, and ready minde to serve them with all readinesse and cheerfulnesse, that under their government *wee may leade a peaceable and quiet life, in all godlinesse and honesty*; that we may honour them, and perform loyall obedience unto them, knowing that they have just power and dominion over us; and that wee may obey their honest and godly commands, and so by submitting our selves unto the lawes, be made partakers of the true liberty, for this is true liberty. To serve GOD, the magistracy, and the laws. Let us honour them with our hearts with our mouthes, & with our works because thou (ô most gracious God) hast made them thy Vicegerents here on earth. Let the eyes of the magistrates be watchfull, and seeing let the eares of the subjects be open, and hearing: And let the gates of heaven bee hereafter set wide open to them both, to receive them. *Amen.*

1 Tim. 2. 2.

Pro. 20. 12

PRAYER

He prayes for the private family, and houshold estate.

ALmighty and merciful God, Father of our Lord Iesus Christ, who besides the Ecclesiasticall ministery, and the politick government, hast appointed also in thy most wise counsel an œconomical & houshold estate: I adore thee, I worship thee, I call upon thee with my whole heart to keep holy that Nurserie of the Church and common weale. Give unto virgins, widows, and married persons true sanctitie of minde, and pure chastity of body: Let virgins cleave unto thee without any distraction: *Let widows persevere in prayers and supplications night and day*: Let those that are married love one another with mutual love: Let them all serve thee, with their whole heart in holines: Let the *marriage bed bee undefiled*, and let the mindes of them all be unspotted: Let them be violets of humility, & lilies of chastity: Let them be roses of charity, and balsam of sanctity. Tie the hearts of them that are knit together in holy wedlock, with the bond of chaste love:

1 Tim. 5.

Heb. 13.4.

that they may mutually embrace
obey one another, and persevere
thy holy service. Preserve thou them
Tob. 3. 8. from the treacheries of *Asmodeus*
that they burn not with mutuall ha-
tred one towards the other. Let the
Gen. 2. 20. wife be *an help* unto her husband,
and comfort him in adversity. Let
the indissoluble bond of matrimony
bee a token and seal unto us of the
Eph. 5. 32. love that is between *Christ and the*
Church. By how much the nearer the
society is between the man and the
wife: by so much the more fervant
let their zeal bee in prayer. By how
much the more obnoxious and sub-
ject they are to dangers and calami-
ties: by so much the more conjoyn-
ed let their mindes be in pietie and
prayer. Be present by thy grace with
religious *parents*, that they may
Eph. 6. 4. *bring up their children in holy admo-*
nitions and instructions and good dis-
cipline: Let them acknowledge
those fruits of wedlock to be thy gift
and restore them again unto thee by
godly and faithfull instruction: Let
them shine before them by the ex-
ample of their godly life, and not be-
come guilty of their [illegible] sins
[illegible]

the children, that they may performe due obedience unto their parents: that they may become sweet smelling plants of the heavenly paradise and not unprofitable wood adjudged to the flames of hell-fire. Let them cast forth a most pleasant smell of pietie, obedience, reverence, and all kinde of vertue: that they fall not into that most filthy sink of sin, and so consequently into the pit of hell. Let them remember the commandment of honouring their parents: let them bee carefull to recompense their parents after the manner of storks: let them remember to feed them as they have been fed by them that they precipitat not themselves into the gulf of sundry evils. Let parents & children with ioynt desires study in this life to worship thee the true God: that they may beare parts in consort, and together praise thee in the life to come. Let *servants obey their masters* with alacrity, and *with fear, and with singlenesse of heart: not with eye-service, or to please men, but as it becometh the servants of Christ.* Eph. 6. In like manner, let masters embrace their servants with fatherly kindnesse: that they turn not their into

government into tyrannicall cru-
tie, Let their societie in their pri-
house bee an œconomicall priv-
Church, beloved of God, and of th
Angels. *Amen.*

PRAYER V.

He prayes for parents, brethren, sisters, kinsfolk, and benefactours.

MOst holy and mercifull God, from whom large heaps of sun-dry benefits descend down upon us: who hast given unto me kinsfolk and benefactours to be helps unto me in this present life: I beseech thee to bestow upon them in the life to come everlasting rewards. Those whom thou hast ioyned unto mee in a speciall bond of nature and bloud, I do specially commend unto thy protection. Those unto whom I doe owe speciall love and respect, with serious and fervent prayers I commend unto thy keeping. Grant that my kinsfolk may with ioynt consent and unanimitie serve thee in the true faith, and with true pietie: that they may receive all of them hereafter a crown of eternal glory. Unto my parents whom thou hast mad next after thee, the authours of my life,

and my informers in true pietie, I cannot by any means render deserved rewards: I humbly beseech thee therefore, who art the authour of all good, and the rewarder of all benefits, to recompense their benefits here with temporall rewards, and hereafter with eternall. Let the example of Christ thy Son, who about the agony of his death commended unto his disciple the care of his mother, let his example teach me even to the last breath to take care for my parents. Let nature it self, by the example of the stork, teach mee that I owe perpetual thanks and rewards unto them for their merits. Unto thee, mercifull Father, I commend the care and tuition of my brethren sisters, and kinsfolk: Let them become the brethren and sisters of Christ, and so heirs of the kingdome of heaven. Let us all be ioyned together in the kingdowe of grace, whom thou hast ioyned together in the life of nature: And let us all, together with those whom by death thou hast separated from us, and taken unto thy self, let us at length be ioyned together in the kingdome of glory. Make us all citizens of the heavenly

Jeru-

Ierusalem, as thou hast made us in this life members of the true Church. The same likewise I intreat of thee for al my benefactours, whose health and welfare both of soul and body I am bound to desire and further even by the law of nature. Receive them into the everlasting tabernacles of the citie which is above, whom thou hast used as thy instruments to conferre upon mee so many and so liberal benefits. My heart propoundeth unto thee the infallible promise of thy word, that thou wilt of thy meere free grace recompense even a *cup of cold water*: How much more then wilt thou be liberall and bountifull to those that with full hand bestow benefits of all kindes upon those that want! Let not thy graces cease to run down upon them, that poure forth so plentifully upon others. Let the fountain of thy goodnesse alwayes spring unto them, from whom such plentifull rivers of liberality do flow. Grant, I beseech thee most merciful God, that they which sow *temporall things* so liberally, may *reap* with much increase *things spirituall*. Fill their souls with ioy, that feed the bodies of the poore with meat.

Mat. 10.42

2. Cor. 9. 11

meat. Let not the fruit of [illegible] bounty perish, though they show it by bestowing of the goods that perish. Give unto them that give unto others, thou that art the giver of every good gift, blessed for ever.

PRAYER. VI.

He prayes for enemies & persecutours

LOrd Iesu Christ the only begotten Son of God, that hast prescribed us in thy word this rule of charity, *Love your enemies, blesse them that curse you, do good to them that hate you, pray for them that despitfully use you, and persecute you:* I beseech thee, who art most gracious, and most ready to forgive, to forgive mine enemies, and the persecutours of the Church. Give unto mee the grace of thy holy Spirit, that I may not only forgive mine enemies from mine heart, but also pray for their health and salvation even from my soul. Whet not against them the sword of severe revenge, but anoint their heads with the oyl of thy mercy and compassion. Extinguish the sparks of hatred and anger that are in their hearts, that they break not forth into the infernal flames of hel

Mat. 5. 4

Let them know and acknowledge
Jam. 4.14. that *Our life is but a vapour and a smoak that soon vanisheth away*; that our body is but ashes and dust that flyeth away: that they beare not immortall anger in their mortall bodies, nor entertain into this brittle tabernacle of clay their souls enemy. Let them know likewise, that inveterat hatred is their greatest enemy because it kills thee soul, & excludes them from the participation of heavenly life. Illuminate their mindes that they beholding the glasse of thy divine mercy, may see the deformity of anger and hatred. Govern their wills, that being moved by the example of thy divine forgiveneſſe, they may live off and cease to bee angry and to do harm. Grant unto mee, merciſull God, that, as much as in
Rom. 12.18 me lies, I may *have peace with all men* and turn the hearts of mine enemies
Eph. 4.4. to brotherly reconcilement. Let us walk with unanimity and concord in the way of this life, seeing that wee hope all for a place in our celeſtiall countrey. Let us not disagree upon earth, seeing that we all desire to live together hereafter in heaven. We all call upon thee our Lord, and

our

our God which art in heaven? And it is not meet for the servants of the same Lord to fall out one with another. Wee are one mysticall bodie under Christ our head: and it is base and shamefull for the members of the same body to fight one with another. They which have *one faith and one baptisme*, ought to have one spirit and one minde. Neither do I pray alone for my private enemies, but also for the publike enemies and persecutours of the Church: O thou which art truth it self, bring them into the way of truth: ô thou which art power it self, bring to nought their bloudy endeavours & attempts. Let the brightnesse of the heavenly truth open their blinde eyes, that the raging madnesse and desire to persecute, which they have in their mindes, may hereafter cease. Let them know, O Lord, & acknowledge that it is not only a vain thing, but also very dangerous, *to kick against the pricke*. Why do they imitate the fury of wolves, when as they know that the bloud of Christ the immaculat Lambe was poured out for us? Why do they thrist to shed that innocent bloud, for which they know

Eph. 4.

Acts. 9.

that

bloud of the very Sonne
was powred forth upon the
the crosse? Convert them,
Lord, that they may be conver
unto thee from their heart, and
obtain the fruit of their conversi
in this life, and in that which is t
come. *Amen.*

PRAYER VII.

*He supplicates for those that are af-
flicted and in miserie.*

ALmighty, eternall, and merci-
full God, which art the *Saviour*
of all men, especially of the faithfull,
and by thy Apostle hast commanded
us to *make prayers for all men*: I in-
treat thee for all those that are af-
flicted & in misery, that thou would-
est support them by the consolation
of thy grace, and succour them by
the aid of thy power. Indue with po-
wer and strength from above those
that labour and sweat in the most
grievous agony of Satans tentations.
Make them partakers of thy victory
O Christ, thou which didst most po-
werfull overcome Satan: Let the
cooler of thy heavenly comfort refre-
sh those, whose bones are become
dry with the fire of grief and sorro-

1. Tim. 4. 10.

1. Tim. 2. 1

R 6v

raise up all those that are ready to fall, and raise up all those that are already fallen. Be mercifull unto those that are sick and diseased, and grant that the disease of the body may be unto them the medicine of the soul, and the adversities of the flesh, the remedies of the spirit. Let them know that diseases are the hand maids of sin, and the forerunners of death. Give unto them the strength of faith and patience, O thou which art the most true Physician both of soul and body, Restore them again unto their former health, if it bee for the everlasting salvation of their souls. Protect all those that are great with childe, and those that be in labour: Thou art hee that dost deliver children out of the straits of their mothers wombe, & dost propagat mankinde by thy blessing; bee present with those that be in labour, O thou lover and giver of life: that they bee not oppressed with an immoderate weight of sorrows. Nourish those that are orphants and destitut of all help & succour. Defend the widows that are subject to the reproaches of all men, thou which hast called thy self the *Father of the fatherless*, Psal. 68.

and

and the Iudge and defender of *widows*. Let the tears of the wid[illegible] which flow down from their che[illegible] break through the clouds, and [illegible] not untill they come before th[illegible] throne. Heare those that be in dan-ger by sea, which cry to thee, and send up their sighes unto thee, seeing before their eyes their neighbours suffer shipwrack. Restore liberty unto those that are captive: that with a thankfull heart they may sing of
Mat. 5. 10. thy bounty. Confirm *those that suffer persecution for righteousnes sake*: that they may get the conquest over all their enemies, and purchase the everlasting crown of martyrdome. Be present with all those that bee in danger and calamity: and grant that they may possesse their souls in true patience, and denying their own
Mat. 16. 24 wills, *take up their crosse*. Let them follow him under the crosse, on whom they beleeve that he died for us upon the crosse. And especially I commend unto thee, most gracious Father, those which are about the gates of death, & are between time and eternity, and wrestle with all their strength with that last enemy. Confirm them, O thou most potent

Conque-

Conqueror of death: Deliver them, O most glorious Captain and Authour of life: that they bee not overwhelmed in the waves of tentations, but by thy conduct they may bee brought unto the heaven of everlasting rest. Have mercie upon all men, thou which art the Creatour of all: Have mercie upon all men, thou which art the Redeemer of al. To thee be praise and glory for ever and ever. *Amen.*

FINIS.

The ſumme of *Gerards prayers* reduced into a form of morning prayer for the uſe of an Engliſh familie.

The foure capitall words ſignifie the foure parts of Gerards prayers, *and the Arithmeticall figures point at every prayer of thoſe parts.*

HOly God and juſt Iudge Thy eyes are more pure then the ſun, and cannot behold any thing that is unclean: The Cherubims and Seraphims cover their faces before thy glorious majeſty: The heavens of heavens are not clean in thy ſight. How then ſhall earth, ſinfull earth, duſt and aſhes appear before thee? We preſume not, O Lord, to come before thy tribunall, to plead for our righteouſneſſe; for all our righteouſneſſe is as filthy rags: But we proſtrat our ſelves with all humility of body and ſoul at thy mercy ſeat, to make *Confeſſion* of our ſins. Hear Lord, and have mercy!

We confeſſe that 1. *we ſinned in the*

loyne

loyns of our first parents; we were *conceived in sin*; wee were *shapen in iniquity*. 3. *In our childhood originall sin* brought forth *actuall*: & *actuall sins* have increased in us ever since, as our dayes have increased. Who can reckon up the sins of his *youth*? Who can tell how oft he offendeth? The just man sinneth seven times a day: But 3. *wee have sinned* seventy times seven times *every day*. 4. 5. *All thy holy lawes and commandments wee have broken* in thought, word, and deed. 6. *wee have been partakers of other mens sins*. 7. *Wee are many wayes convinced of our sins*: We are convinced 8. *By the contrition of heart*, and *the testimony of our conscience*: 9. *By the greatnesse of thy mercy*, and thy benefits bestowed upon us: 10. *By the severity of thy justice declared in the death and passion of thy Son our Saviour Iesus Christ*. Thou art an holy God; and heatest not sinners: Thou art a just Iudge; and thy justice must be satisfied. We are sinners; and the wages of sin is death: Thy justice must be satisfied; or else we cannot escape death. Wee have nothing of our own to give for the ransome of our souls: Therefore wee offer unto

thee,

thee, holy Father, that which is not ours, but thy Sons: 1. *For our original sin*, we offer unto thee *his originall righteousnesse*, which righteousnesse it self; *for our conception in sinne*, we offer unto thee *his most sacred conception*, who was conceived by the holy Ghost; *for our birth in sinne*, we offer unto thee *his most pure nativity*, who was born of a pure virgin. 2. *For the offences of our youth*, we offer unto thee *his most perfect innocency*, in whose mouth was found no guile. 3. *For our daily slips and falls*, we offer unto thee *his most perfect obedience*, who made it his meat and drink to do thy will in all things. 4. 5. *For our often breach of thy commandments*, we offer unto thee *his most perfect righteousnesse*, who fulfilled all thy commandments. 6. *For our communicating in other mens sins*, we offer unto thee *his most perfect righteousnesse communicated* unto us. 7. 8. 9. 10. *For our most wicked and ungodly life*, wee offer unto thee *his most cruel and bitter death*. For us was hee conceived, for us was hee born, for us was he crucified: His blood still cries unto thee in our behalf, *Father forgive them*. Accept

wee beseech thee, the inestimable price of thy Sons blood for a ful and plenarie satisfaction for all our sinns: yea, O Lord, we know that thou hast accepted it already.

Therefore with confidence we put up our *Petitions* unto thee. As thou hast redeemed us by thy Son, so also wee beseech thee to sanctifie us by thy holy Spirit. 1. *Mortifie* in us every day more and more *all sinfull lusts and affections*, and quicken in us all saving graces and vertues. 2. *Increase our faith.* 3. *Confirm our hope.* 4. *Inflame our charity.* Teach us to imitate the life of Christ, the true pattern of perfect obedience, and only true rule of a godly life. Teach us 5. *Humility*, 6. *Patience*, 7. *Meeknesse, Gentlenesse*, 8. *Chastity, Temperance.* Teach us 9. *To contemne all earthly things*, 10. *To deny our selves*, 11. *To overcome the world.* 12. Grant us *consolation in adversity*, and true tranquillity of the minde. Grant us 13. *Victory in tentations*, and deliverance from the devils treacheries. Grant us in thine appointed time 14. *A blessed departure* out of this life, & *a blessed resurrection* unto life everlasting.

We pray not for our selves alone, but in obedience to thy commandment we make our *Supplications* unto thee for all men. 1. *Save and defend thy universall Church*: enlarge thou her borders, and propagat thy Gospel. 2. *Blesse all Christian kings and governours*, especially thy servant *Charles* our most gracious king and governour: Blesse together with him our gracious *Queen Mary*: Blesse unto them, and us, and our posterity after us our hopefull Prince *Charles*: season him betimes with true religion, that hee may be an instrument of thy glory, the joy of his parents, and the blessing of thy people. Remember *David* and all his troubles, the Lady *Elizabeth* our kings only sister, and her princely issue. Suffer them not still to mourn in a strange land: but restore them, if it be thy will, to their former inheritance. Blesse all our kings loyall subjects from the highest unto the lowest: Give unto the Senatours counsell and wisedome: 3. *To the magistrates* justice and fortitude; *to those that are under them* Christian subiection and obedience: 4. *To the ministers of thy word* holinesse of life, and sound

neſſe of doctrine; *to the hearers of thy word* diligent attention to the word preached, and a care and conſcience to live thereafter. Bleſſe 4. *Every family* in this kingdome, this eſpecially and all that belong unto it. Bleſſe our 5. *parents, brethren, ſiſters, kinsfolk, benefactours and friends.* 6. *Forgive our enemies.* 7. *Shew pitie and compaſſion to all thoſe that are afflicted and in miſery:* Relieve them according to their ſeverall wants and neceſſities. Be thou a Father to the fatherleſſe, a Comforter to the comfortleſſe, a deliverer to the captives, and a Phyſician to the ſick: Grant that the ſicknes of their bodies may make for the good of their ſouls: Eſpecially we beſeech thee to be preſent with thoſe that are at the point to die: Fit them for their iourney before their departure: Arm them with faith and patience: Seal unto them by thy holy Spirit the pardon and forgiveneſſe of all their ſinnes: And ſo let thy ſervants depart in peace, and be tranſlated from death to life, to live with thee for evermore. Heare us, we beſeech thee, praying for our brethren, hearken our brethren for us, and Jeſus Chriſt our

elder brother for us all: We know O Lord, that thou hearest him alwayes

Hear us likewise, we beseech thee, for his sake, and accept our *Thanksgiving*. We render most harty thanks unto thee for our Saviours 4. *Incarnation*, for his 5. *Passion*, for our 3. *Redemption* by his most precious bloud: We thank thee for 1. *forming us* in our mothers wombe, for 11. *washing us* in the laver of baptisme, for 6. *calling us* by thy word, for 7. *expecting* our *conversion*, for 8. *converting us* unto the faith, for 13 *strengthening* our *faith* by the participation of Christs body and bloud, for 9. *sealing* unto us *the pardon* of our sinnes, for 15 *giving us* a *promise* of everlasting life: We thank thee for all other thy blessings 12 *corporall* & *spirituall*, *internall* and *externall*, for our 10 *continuance* in that which is good, for 14 *deliverance* from all evill: We thank thee for thy often deliverances of this Church and kingdome from forrein invasions, and homebred conspiracies. 2. We thank thee for 2. *preserving* us ever since we were born, for defending us this night past from all perils and dangers, for the quiet rest where with thou hast refreshed

freshed our bodies, for thy mercie renewed unto us this morning. Let thy mercy be continued unto us this day, let thy Spirit direct us in all our wayes, that we may walk before thee as children of the light, doing those things that are pleasing in thy sight. Let the dew of thy blessing descend upon our labours: for without thy blessing all our labour is but in vain. Prosper thou the works of our hands upon us, O prosper thou our handy-work. Grant that wee may conscionably in our callings so seek after things temporall, that finally wee lose not the things which bee eternall. We are unworthy, O Lord we confesse, to obtain any thing at thy hands, either for our selves or any others, even for the sinfulnesse of these our prayers. But thou hast promised to heare all those that call upon thee in thy Sons name: Make good therefore, wee beseech thee, thy promise unto us now calling upon thee in thy Sons name, and praying as he hath taught us in his holy Gospel, *Our Father which art in heaven, &c.*

An

An Evening prayer for a family gathered here and there out of GERARDS *Meditations & Prayers.*

MOst glorious Lord God, whose dwelling is in the higheſt heavens, and yet beholdeſt the lowly and the humble upon earth, wee bluſh and are aſhamed to lift up our eyes unto heaven, becauſe we have ſinned againſt thee which dwelleſt in the heavens: But look down, we beſeech thee, from heaven thy dwelling place, and behold the humility of thy ſervants here on earth, which proſtrat themſelves at the foot-ſtool of thy mercy, confeſſing their own guiltineſſe, and begging pardon for their ſinnes.

We confeſſe, Almighty Creatour, that

that thou madest vnto the first after thine own image, thou clothedest us with innocency as with a garment, thou seatedst us in paradise a place of all delight and pleasure: But wee have defaced thine image, wee have cast off our first covering, wee have thrust our selves out of that pleasant place. We ran away from thee, and were not obedient unto thy voice: We were lost and condemned before wee came into this world: Our first parents sinned against thee, and we sinned in them: They were corrupted, and wee are inheriters of their corruption: They were the parents of disobedience, and wee are by nature the children of wrath: Sinfull and unhappy children, of sinful and unhappy parents! Thou mightest in thy displeasure after their fall have plunged them into the bottomlesse pit & made them the fewell of hell, and sent their posterity after them: And neither they nor we could iustly have complained. Righteous, O Lord, art thou in thy iudgements: And our miserie is from our selves. But great was thy mercy unto us. Wee came into this world in a floud of uncleanneſſe, wallowing in our

mothers bloud; and thou didst set open a fonntain for us to wash in: We were washed in the laver of Baptisme; and wee have returned with the swine to our wallowieg in the mire. Wee came from a place of darknesse into this world, wee lived as children of darknesse, wee sat in darknesse, and in the shadow of death: Thou gavest us thy word to bee a lanthorn unto our feet, and a light unto our paths, that in thy light wee might see light; that so walking in the way of truth, wee might attain everlasting life: But we have loved darknesse more then light, and have not been obedient unto thy word. Wee came into this world crooked even from our mothers wombe; and thou gavest us thy law to be a glasse wherein we might see our deformity, and a rule whereby to square all our actions, words; and thoughts: But we have shut our eyes that we might not see, and wee have refused to be ruled by thy law: The law of sin in our flesh doth daylie captivate us. The root of originall sinne which lieth hidden in us, doth every day put forth new branches: All the parts and faculties of

our bodies and souls are so many instruments of unrighteou'nesse to fight against thy divine Majestie. Our hearts imagine wicked things, our mouthes utter them, and our hands put them in practise. Thy mercies every day are renewed unto us, and our sins are every day multiplied agrinst thee: In the day of health and prosperity we forget thee, and we never think upon the day of sicknesse and adversity. Thy benefi s heaped upon us do not allure us to obey thee; Neither do thy judgements inflicted upon others make us afraid to offend thee. What couldest thou, O Lord, have done more for us, or what could wee have done more against thee? Thou didst send thy Sonne in the fulnesse of time to take our nature upon him, to fulfill thy law for us, and to bee crucified for our sinnes: Wee have not followed the example of his holy life, but have every day afresh crucified him by our sins.. And now O Lord, if we shall become our own judges, we cannot but confesse that wee have deserved everlasting torments in hel-fire. But there is mercy with thee O Lord; therefore wil we

not despair. Our sinnes are many in number: But thy mercies are without number. The weight of our sins is great: But the weight of thy Sons crosse was greater. Our sins presse us down unto hell: But thy mercy in Christ Iesus raiseth us up. By Satan wee are accused. But by Iesus Christ wee are defended. By the law wee are convicted: But by Iesus Christ wee are justified. By our own conscience we are condemned. But by Iesus Christ we are absolved. In us there is nothing but sin death, and damnation: In him there is treasured up for us righteousnesse life, and salvation. Wee are poore: He is our riches. We are naked: Hee is our covering. Wee are exposed to thy fury pursuing us: He is the buckler of our defence, and our refuge: He is the rock of our salvation, and in him do wee trust: His wounds are the clefts of the rock: Give us, wee beseech thee, the wings of a Dove, that by faith we may hide our selves in the clefts of this rock, that thine anger wax not hot against us to consume us: Let not thy justice triumph in our confusion, but let thy mercy rejoyce in our salvation. Pardon the

sin-

The Contents of this book: divided into foure parts.

1. Confession of sins.

PRAY: PAGE.

1. *He weigheth and considereth the grievousnesse of originall sin.* 1
2. *He recalls to our memory the sins of our youth.* 3
3. *Hee reckons up our daily falls and slips.* 6
4. *Hee examines our life according to the first table of the commandments.* 8
5. *Hee examines our life according to the second table of the commandments.* 10

6 He sheweth that we often partake in other mens sins. 13
7 He sheweth that we are many wayes convinced of sin. 18
8 He argues us to be convinced of the grievousnesse of our sins by the effects of contrition. 18
9 He aggravates our sins by the greatnes of Gods benefits. 20
10 He considereth the severity of Gods anger against our sins in the passion and death of Christ: 22

2. Thanksgiving for Gods benefits.

1 HE renders thanks to God for forming us in our mothers wombe, and for our nativitie. 26
2 He renders thanks for our sustentation. 28
3 He renders thanks for our redemptiō wrought by Christ. 30
4 He renders thanks for the invocation of the Son. 33

5 Hee renders thanks for the passion of Christ. 35
6 He renders thanks for our vocation by the word. 38
7 He renders thanks for the expectation of our conversion. 41
8 Hee renders thanks for our conversion. 43
9 Hee renders thanks for the forgiveneſſe of our ſins. 46
10 Hee renders thanks for our continuance in good. 48
11 Hee renders thanks for all the gifts of the ſoul and body, and for externall goods. 51
12 Hee renders thanks for the ſacrament of baptiſme 54
13 Hee renders thanks for the ſacrament of the Lords ſupper. 56
14 Hee renders thanks for our preſervation from evil. 59
15 Hee rendere thanks for the promiſe of eternall ſalvation.

3. Petitions for our selves.

1 HE prayes for mortificatio on of the old man. 65
2 For conservation and increase of faith. 67
3 For conservation and increase of hope. 70
4 For conservation and increase of charity. 72
5 For conservation and increase of humility. 75
6 For the gift and increase of patience. 78
7 For the gift and increase of meeknesse and gentlenes. 80
8 For the gift and increase of chastitie. 83
9 For contempt of all earthlie things. 85
10 For deniall of himself. 88
11 For victory over the world. 91
12 For consolation in adversity, and true rest of the soul. 94
13 For victory in tentations & for deliverance from the snares & treacheries of the devil. 96

14 For a blessed departure of this life, and a blessed resurrection unto life everlasting. 99

4. Supplications for others.

1 HE prayes for the conservation of the word and increase of the Church. 103
2 Hee prayes for pastours and hearers. 106
3 He prayes for magistrates & subiects. 109
4 Hee prayes for household-government, and private families. 113
5 Hee prayes for parents, brethren, sisters, kinsfolk and benefactours. 116
6 Hee prayes for enemies and persecutours. 119
7 Hee prayes for those that are afflicted and in misery. 122

FINIS.

...y or profit may thee move:
...which may deserve thy chiefest love
...riches to enioy:
...open to the treasurie.
...pleasse: On this glasse cast thine eye,
...that will soul and body beautifie.
...pleasse: The way's prepar'd for thee,
...him whose service honours thee.
...best hungry, thirstie: Taste and see
...and bloud presented unto thee.
...best naked: To this wardrobe hie,
...Christ his robe of righteousnesse doth lie.
...thou art: For every maladie
...a very present remedie.
...thy selfe defiled hast with sin:
...a fountain for to bathe thee in.
...delightest in flowers: Here do grow
...ers as Art and Nature ne're could show.
...what thou wilt, here's what thou canst de-
...beauty, honours, and attire, (sire,
...and med'cine, and a living spring,
...every pleasant thing.
...on earth, (if heaven on earth can be)
...to thee to go in and see.

Pray alwayes, *Luke* 1[illegible]

Distressed soul, if thou conceive't [illegible]
To mount unto the tower of end[illegible]
Embrace this work: it reacheth to the [illegible]
And higher, if beyond it ought do lie.
Mans dull capacitie, weak humane sens[illegible]
Wide worlds expansion, starres circum[illegible]
Cannot it comprehend: Prayer presse[illegible]
To Gods pavilion, to th' imperiall heav[illegible]
That is the golden chain fixt to Gods [illegible]
Knock, and he 'l open; call, and he will [illegible]
This surely, this is blessed Iacobs ladd[illegible]
On which our souls climbe by Christ to [illegible]
Faith is prayers chief attendant, Christ [illegible]
Gods spirit both moves, and helps us ho[illegible]
True love admittance gains, humble [illegible]
Both helps devotion, and procures re[illegible]

I. N.

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